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INDEX TO VOLUME XXIII.—1908.

PAGE

AFRICA—Women Missionaries 55
Single Men's Corps 55
Lolodorf Station 55
Bulu Home Missionaries 57
An African Boy's Repentance 57
Prospering at Élat 58
Angom—Note 59
Spanish Approval, Benito 60
Bamun Writing 60
Efulen Church Report 61
Map Facts and Christian Facts 62
Mission Meeting News 63
Missionfest in North Kamerun 63
Some Efulen Folks 64
Industrial Possibilities in Kamerun 64
Efulen School 65
Proofs of Love 65
Forward in Kamerun 175
Élat School-girls—Bulu Prayers 184
Letters from 117, 215, 237
Notes on 2, 53, 54, 101, 125, 149, 150, 174, 246, 270
ANOTHER AND ANOTHER 95
ANNUAL MEETINGS, Woman's Boards 140, 168
BANDS, NEW 220
BIBLE AT HOME, THE 262
BOOKS, NEW 47, 187, 263
BOOK REVIEWS:
The New Horoscope of Missions 186
Unfinished Task of the Christian Church 186
The Call of Korea 187
The World-Call to Men of To-day 187
BUSINESS OFFICE NOTICES 95, 286
CAPTIVE BY ORIENTAL CULTS, TAKEN 71
Chairman of Magazine Committee 149
CHANGES IN MISSIONARY FORCE 20, 48, 71, 97, 120, 145, 169, 194, 217, 241, 263, 287
CHANGE IN UNITED STUDY COMMITTEE 71
CHINA—Women Missionaries 27
Mrs. Amelia P. (Tuttle) Lowrie 4
Reform in China, 1907 27
Girls in Canton College 29
What Mrs. Lowrie Thought 30
Missionary Mothers 30
Pen Portraits from Peking 31
New Year Reception, Ichowfu 32
One of True Light Seminary Staff 34
Wei-hsien Girls' School 35
Yihsien Station in Trouble 36
Needlework Class, Peking 37
Personal Mention 37
Three Out-Stations of Nanking 38
Nanking Girls' School 38
Self-sacrifice at Paotingfu School 39
Apprehended of Christ the Second Time 39
Our Hospitals for Women 39
Rose Hoffman Lobenstine 173, 199, 200
Public Exercises in Leading Schools 179
Letters from 43, 44, 69, 94, 165, 214, 236, 237, 261
Notes on 1, 25, 26, 54, 78, 102, 150, 171, 172, 245, 269
CHINA—HAINAN—Women Missionaries 151
Single Men's Corps 151
Eight Weeks Without Seeing a White Face 151
Mary Henry Hospital 152
A Western Visitor at Nodoa 154
Medical Work 155
Some Hainanese Medical Assistants 156
Nodoa Feels Growing Pains 159
Gathering in Another Dialect 162
About Kachek Station 163
Notes on 54, 150, 198
CONFERENCES 126, 149, 166, 217
CONVENTION AT PITTSBURG 70
CONVERSATION A MEANS OF INTERESTING MEN IN MISSIONS 192
CRITIQUE ON A POPULAR BOOK 15, 54, 96
EDITORIAL NOTES (in part):
Advance of Women and Girls 26, 77, 102, 174
Action of C. M. S. 2
Bingham, Dr. and Mrs. Hiram 246, 270
Buildings, New 54, 77, 102, 150
Chairman of WOMAN'S WORK Committee 149

PAGE

Church, Added to the, 2, 54, 78, 101, 102, 125, 150, 174, 198
Churches Erected 2, 77, 102, 150, 174, 270
College Students 2, 26, 54, 102, 174
Co-operation 26
Deaths 1, 25, 77, 101, 149, 173, 197, 245
Educational 2, 26, 54, 102, 126, 174, 198, 270
Financial 25, 54, 125, 149, 174, 197
Furlough Limits, Africa 53
Gifts 25, 54, 101
Hall, Chas. Cuthbert 198
Hawaiian Jubilee 198
Honors for Missionaries 1
Huguenot College 2
Isolated 197, 269
June Conference 126, 149
Laws, Kamerun, New 54, 125, 150, 270
Leper Asylum, India 77
Medical 2, 101, 102, 150, 270
Men's Convention 53
Mohammedans 53, 77, 78, 102, 150, 222, 245, 269
Personal Mention 1, 2, 26, 53, 54, 77, 78, 101, 102, 125, 126, 150, 173, 197, 245, 246, 269, 270
Reforms 26, 77
Revival 1, 53, 125
Revolution 269
Self-Support 149
ELLINWOOD, DR. F. F. 53, 245, 271
GIVING OUR TALENTS 119
GUATEMALA—Women Missionaries 127
Need of a Hospital 127
Letter from 138
HEADQUARTERS, NOTES FROM 20, 48, 72, 97, 120, 144, 170, 194, 218, 242, 264, 288
HEATHEN ? WHO ARE THE 212
HOLIDAY HINT, A 288
HORIZON LINE, 1908, ON THE 3
ILLUSTRATIONS:
Africa: Two Teachers, p. 55; Residence at New Lolodorf, p. 55; March to Communion Service, p. 56; School Teachers, p. 56; Élat Mother and Child, p. 59; Bamun Writing, p. 61; Gaboon and Kamerun Map, p. 62; Ntum Woman, p. 64; Building a House in Bululand, p. 65; Carrier in Kamerun, p. 175; Exploration Map, 176. *China:* Track Team of Canton College, p. 3; Mrs. Amelia P. Lowrie, p. 5; Church at Paotingfu, p. 6; Empress-Dowager and Her Ladies, p. 28; Mrs. Wisner and College Girls, p. 29; Mission Residences, Hwai-yuen, p. 30; Baby Tower, p. 31; Christian Women of Ichowfu, p. 33; Graduating Class, Wei-hsien, p. 35; Map of N. China and Shantung, p. 41; Rose Hoffman, p. 199. HAINAN: Second Visitor in Ten Years, p. 155; Dr. McCandliss on a Case, p. 156; Mrs. McCandliss and Visitors, Hoi How, p. 157; Loi Peeping In, p. 162. *Colombia:* First Graduating Class, Bogota, p. 135. *India:* Woodstock Pupils, p. 11; Woodstock Dining-room, p. 12; India All Over, p. 80; Some of the Tots, p. 81; Outline Map, p. 84; Sectional Map, p. 85; Women Carrying Hay, p. 88; Girl with Jar on Her Head, p. 89; Ratnagiri Party Tenting, p. 91. *Japan:* Japanese Women in California, p. 183; Tsu Church, p. 201; Stone Lantern, p. 204; Monument to Russian Dead, p. 206; Memorial Day at Port Arthur, p. 207; Wilmina School, Osaka, p. 210; Dumb-Bells at Joshi Gakuin, p. 211. *Korea:* Missionaries to Quelpart, p. 78; Class of 1908, Medical College, p. 248; Severance Hospital, Seoul, p. 249; School of American Children, p. 253; See-Saw, p. 254; Girls' Class, 1908, Seoul, p. 257. *Mexico:* School Halted Below the Hill, p. 129; Church at Coyoacan, p. 131; Parade, Mexico City, p. 132; Catching Centavos, p. 133. *Persia:* Universal Cradle of Persia, p. 8; Faith Hubbard School, Christmas, p. 180; Hospital at Teheran (1) General View, (2) Verandah, p. 224; Gate at Khoi, p. 231; Dr. Cochran and Kurdish Chief, p. 233. *Siam and Laos:* Siamese Ladies' Club, p. 104; Buddhist Festival, p. 106; Missionary's Camp, Laos, p. 107; The Mèo Tribe, p. 108; Memorial Hospital, Nakawn, p. 111; Map, pp. 112, 113. *Syria:* Camel Procession, p. 273; Lebanon Vineyard, p. 274; Dr. S. Jessup, p. 277; Sidon Seminary (old), p. 279, (new) p. 278; Marble Fountain, p. 278; Dr. Ellinwood, p. 271.
INDIA—Women Missionaries 79
Woodstock at Landour 10
Opportunity in Lahore 79
Rare Occasion and Rare Invitation 80

PAGE

Day at High School, Allahabad ... 81
Rakha School-girls, Fatehgarh ... 82
Medical Items ... 83
Protected in Plague ... 84
Dolls Heard From ... 86, 213
Industrial Department, Ratnagiri ... 88
Indian Girl Touring ... 89
Samples from Reports ... 90
Girls' Public Exercises, Kolhapur ... 179
Purdah Party at Ferozepore ... 181
Among Out-Castes, North India ... 184
Mrs. Calderwood ... 200
Letters from ... 17, 92, 93, 213, 238
Notes on ... 2, 77, 78, 102, 198
INTERNATIONAL MISSIONARY UNION ... 192
JAPAN—Women Missionaries ... 201
Mistake in Japanese Education ... 9
Public Exercises in Girls' School ... 178, 179
Introducing Japanese to New Testament ... 201
An Excursion ... 203
Evangelist Training School at Practice ... 205
Japan Builds a Monument to Slain Russians ... 206
Story of "Stoessel" ... 207
Informal Reports of Two Schools ... 210
Who are the Heathen? ... 212
Letters from ... 67, 164, 237
Notes on ... 1, 16, 54, 78, 125, 150, 197, 212, 246
Japanese Women in California ... 183
KOREA—Women Missionaries ... 247
New Campaign ... 7
What a Traveler Saw at Stations ... 13
The Sovereign Alchemy ... 114
Thanksgiving Evening in Chong Ju ... 136
Church of Korea, Seen by Newcomer ... 182
Mission Events, 1908 ... 247
Medical Records ... 248
Severance Hospital Medical College ... 248
Educational Advance, N. Korea ... 250
Taiku Christians ... 251
First Year Out ... 252
Jolly School of American Children ... 253
Progress at Chai Ryong ... 254
Woman's Work in Churches ... 255
How They Spend Time in Syen Chun ... 256
Commencement Month in Seoul ... 257
How One Mother Decides ... 258
Pyeng Yang Women Developing ... 259
Letters from ... 17, 44, 68, 93, 139, 189, 260, 261
Notes on ... 26, 54, 78, 102, 125, 149, 174, 246
LEADER TAKEN FROM OUR HEAD, THE ... 271
LEAFLETS ON SIAM ... 169
LEAFLETS FOR SUNDAY-SCHOOLS ... 192
LETTERS, SIGNIFICANT ... 47
LIBRARY, PERMANENT MISSIONARY ... 70
LOWRIE, MRS. AMELIA P. ... 4
MEXICO—Women Missionaries ... 127
Mission Statistics ... 128
A Week Among Ranch Congregations ... 128
Three Schools for Girls ... 131
An English-speaking Church ... 133
Letter from ... 137
Notes on ... 2, 125, 126, 174, 246
MISSIONARIES TAKEN HOME, 1907 ... 1, 4, 25
MISSIONARIES, NOTICES TO ... 120, 194
MISSIONARY MOTHERS ... 30, 66, 258, 262
MISSIONARY TABLET, A UNIQUE ... 285
MOSLEMS IN EGYPT, PREACHING TO ... 15
NEARING HOME—Verse ... 4
NEW YEAR'S REFLECTION, A ... 48
NEW ZEALAND MAGAZINE, A ... 286
PAPER COVERS, IN ... 96, 169, 192, 197
PARENTAL CONSECRATION ... 167
PERSIA—Women Missionaries ... 223
Work for Women at Teheran ... 7
Persians in Advance of Their Law ... 16
Public Exercises in Girls' Schools ... 181
Latest Word from Persia ... 221
A Modern Renaissance ... 222
Glance into East Persia ... 223
Flags ... 225
Darkness and Light by the Wayside ... 226
Adventure with Loors ... 227

PAGE

Surgical Struggles ... 229
Girls' School at Tabriz ... 230
Progress in Khoi ... 231
Falling Among Thieves ... 232
Harvest Prospects ... 233
Five Loaves Among Five Thousand ... 234
A Corner in Wheat ... 234
Letters from ... 164, 189, 235, 236, 283
Notes on ... 2, 26, 54, 78, 150, 173, 193, 245, 269
PERSONAL BENEVOLENCE, OBLIGATION OF ... 262
PHILIPPINE ISLANDS—Women Missionaries ... 151
Work of the Spirit in Albay ... 153
Medical Work ... 155
No Monotony at Cebu ... 157
Cebu Station Report ... 158
A Doctor's First Half-Year ... 160
Note from Manila ... 161
A Physician's First Report ... 163
Letter from ... 215
Notes on ... 150, 198
POST OFFICE REGULATIONS, NEW ... 20
PRAYER—Verse ... 263
PRAYER HOUR, WHY NOT OBSERVE? ... 216
PROMISE STILL UNCLAIMED, A ... 18
PROGRAMMES FOR MONTHLY MEETING ... 70, 95, 118, 166
REPLENISHING CALLED FOR, SOME ... 286
"ROUSEMENT" FOR SECS. OF LITERATURE ... 239
SEED FROM PRESBYTERIAL MEETING ... 71
SIAM AND LAOS—Women Missionaries ... 103
American Honor at the Court of Siam ... 103
Illustrated Page; the Club ... 104
Siamese Woman's Club ... 105
The Laos Woman ... 105
Trip to Elephant Mountain ... 107
Social Service ... 109
Lowest Rung of Educational Ladder ... 110
Medical, from Malay Peninsula ... 110
Map of Siam ... 112
Straws ... 113
The Industrial Side ... 114
About Keng Tung ... 114
Christian High School, Bangkok ... 115
Letters from ... 17, 44, 69, 116, 165, 190, 214, 237
Notes on ... 1, 101, 102, 173, 174, 246, 269
SOCIETIES AND BANDS, NEW ... 50, 145, 196, 220
SOUTH AMERICA—Women Missionaries ... 127
The Bible in South Brazil ... 129
Map of South America ... 130
Notes from Chile ... 134
Bits from "Continent of Opportunity" ... 134
Notes on Brazil ... 133, 135
Progress at S. Joao do Paraguassú ... 136
Dona Eliza in the Woods of Brazil ... 177
Letters from Colombia ... 45, 68, 138. Chile ... 68, 188
Brazil ... 165. Veneznela ... 213
Notes on Venezuela ... 2, 197. Chile ... 2, 126
Colombia ... 126. Brazil ... 126
STEREOPTICON LECTURE ON CHINA ... 46
SUBSCRIPTIONS ... 118
SUGGESTIONS ... 19, 96, 119, 240
SUMMER SCHOOLS ... 118, 126, 191, 240
SYRIA—Women Missionaries ... 273
Hospital Opportunities in Beirût ... 14
A New Day, A New Door ... Index p. iv.
The Miracle of 1908 ... 273
Ordination of a Syrian Pastor ... 276
A Veteran Mission Scout ... 276
Good Fortune for Sidon Seminary ... 278
Missionary Wife and Minister's Wife ... 280
Locusts to Burn ... 281
A Tuberculosis Sanitorium ... 281
Thirty-five Days Against Twenty-five Years ... 282
Letter from ... 283
Notes on ... 2, 25, 53, 125, 269, 270
TEXT-BOOKS, NEW SERIES ... 191
TOURIST CONVERTED, ANOTHER ... 263
TREASURERS' REPORTS ... 24, 50, 75, 100, 123, 145, 172, 220, 244, 267, 291
UNITED STUDY OF MISSIONS ... 18, 46, 216, 239, 262, 285
WHAT SHALL I ANSWER JESUS? Verse and Music ... 193
WOMAN'S MEETING, COLORADO SYNOD ... 286
WOMAN'S WORK FOR WOMAN—Verse ... 169

A New Day, A New Door

The great desire with us in Syria has been to reach Mohammedans, but there have been barriers. In Islam, as in the old Jewish faith, the religious life and the national life are so interwoven that any attempt to change the one would be considered a blow at the other. Hence direct preaching of the gospel has been almost impossible.

Another stumbling-block has been the Eastern nominal Christian churches. They present sounlovely a type of life and morals, their standards have been so far from the teachings of Him whom they call their Master, and their adherents have differed so little from Moslems themselves in daily life and practice, that these churches are held in contempt by the great Mohammedan body. To present a *pure* Christian Church, whose members shall be true followers of the teachings of Jesus in life as well as in word, has been one great aim of Protestant Missions in Syria. The life of the Moslem is self-indulgence—"Eat, drink and be merry" is his motto, and there is little striving after what is high or self-sacrificing. To take up the cross daily and follow Jesus, in paths of humility and sweet service for others, does not appeal to a proud, despotic people. Add to these difficulties bitter opposition and hostility to the idea of freedom in religious matters in all the Turkish Empire, and you have some of the problems that confront workers in Syria.

However, while direct preaching services have been forbidden, there are other ways of presenting the truth to Moslems. Hundreds of sick and suffering people come to the little hospital in Tripoli. They are cared for and helped and all hear the gospel there daily. The Word of God has been distributed wherever there were those who could read it. A Moslem book-store in Tripoli recently sold a number of copies of the Arabic Bible, and the owner came again to know how he could get a larger order filled, for, he said, he found a demand for "the book." He received and sold a second larger consignment. The evangelical book-store has sold an increasingly large number of Bibles to Moslems, during the past few years.

As great an opportunity as any in Syria comes through mission schools. What we get into the children goes into the homes. The number of our Mohammedan pupils has been comparatively small, but such as came studied the Bible. The son of an official was ambitious to own the promised gilt Bible offered to those who would learn the catechism. The father became eager and interested, too, and he also learned every word of it with his boy. One of the best boys in our band, "Soldiers of Christ," in Tripoli School was a bright little Moslem, son of an *ameer* or small prince.

Now, with the new Constitution in Turkey, and the cry of liberty ringing through the land, are we not justified in seeing a wide-open door of opportunity? We may expect a much larger number of Moslem boys and girls in our schools. We shall surely be able more often and definitely to speak for Christ among men, women and children of this once unapproachable religion.

Just now we can pray, with a more hopeful confidence "Thy kingdom come."

"But when the fight is fierce, the conflict long,
Steals on the ear the distant triumph song,
And hearts grow brave and arms grow strong."

A few years ago, some American friends were present at a religious meeting of the howling dervishes. The service began quietly, all the men sitting on the floor and repeating slowly and in unison the name of God. Gradually the fervor increased, the name "Allah" was recited faster and faster, the men rose first to their knees, then stood upon their feet. Excitement grew, they jumped higher and higher, and the sound of their voices became a fierce bark. Some dervishes frothed at the mouth, some fell in exhaustion ; all were the embodiment of religious frenzy. Our travelers became frightened and thought it would be safer to withdraw. One lady said : "If we Christians were as much in earnest about our religion as these men are about theirs—*they* would not be doing this."

"God's voice is calling from every land to-day. Syria hears and sends her pleading cry across to our splendid Presbyterian Church, to enter in now, in this hour of opportunity and give back to our blessed Lord His own."

Emma Hay Nelson.

WOMAN'S WORK

Vol. XXIII. JANUARY, 1908. No. 1.

HALF of the six foreign missionaries of our Church, whom Death garnered in 1907, had rendered a combined service of nearly one hundred years and each left a child on the field.

WEI-HSIEN Station feels all the disappointment that can be imagined in the death of Miss Grace Lynch. "The Girls' School has long been waiting for just such a leader; how can she be spared?" In the face of death she said: "Tell the home Church that I am glad I came and I am ready to lay down my life if it is God's will, though I had hoped for many years of service here." And again at the very end with a smile, as she saw the sorrow shadowing the face of one caring for her: "Cheer up, Honey! It's all right. I am ready!"

THE Governor of Shantung has ordered a monumental stone to be erected at I-hsien, to the memory of Rev. Wallace Faris, whose strong young manhood was a sacrifice to the dangerous work of distributing food among starving thousands. Rev. John Reese Jones, after only two years in China, is less known to the authorities, but his life was laid down in the self-same way.

ANOTHER of our friends has been honored with a decoration from Japan. Miss Alice R. Haworth, for many years of Osaka and Kyoto, "as a token of high appreciation," receives one of the medals of the Red Cross Society; these have been struck under the auspices of the Empress, from copper articles which were actually used on battlefields of the late war. This recognition is none the less pleasant for having followed Miss Haworth across the sea to her present post of duty in North Carolina.

A SURPRISE was prepared for Dr. W. A. P. Martin of Peking, on his eightieth birthday, in the form of a handsome appreciation from some of his "friends and admirers in America." Dr. Martin's contribution to the culture of China, his kindly relations with the people, his official services, his influence in promoting international ties, are all duly noted. The list of signatures begins: Daniel C. Gilman, Elihu Root, John W. Foster.

MOST refreshing is the tidings from Bangkok, for what missionaries have not seen there, in thirty years, has now been seen. Dr. Chas. Walker writes that "the Spirit of God came down with power" on the Conference of Christian Workers in September. One morning nearly two hundred people were praying simultaneously. "Men and women wept because of their sins, a thing most unusual for Siamese. Mothers offered their children for baptism. Several young men came forward consecrating their lives to God and offering themselves for the ministry. Sunday, twenty-three joined the church and twenty-five were baptized." We earnestly hope this may prove but the awakening shock of a revival which shall move the whole Church in Siam.

EVERY mail from North India corroborates the famine letter which we printed last month. Rev. J. H. Lawrence wrote, Oct. 30: "We have been charged with spreading plague, now we have a chance to feed the dying." The Allahabad *Pioneer*, Nov. 14, reports a speech by the Lieutenant-Governor of the United Provinces in which he said: "But one subject occupies the minds of high and low, namely, the prospect of famine." After reviewing the cause of famine and praising the people for their fortitude, he announced relief measures which the Government had instituted and invited general assistance. "All can help the poor by doles of grain and cash, by clothing and blankets. Non-official committees can assist by distributing food and clothing and by insuring that aid reaches those classes whom it is difficult for Government to relieve directly." Any funds contributed for famine sufferers will be forwarded by Mr. Dwight H. Day, Treasurer, 156 Fifth Ave., New York.

TWO weeks from New York to Beirût, Syria, is the record trip, so far, and Mrs. Dale made it and it was crowned by a joyful reunion with her parents.

BEFORE the New Year, Miss Beekman, a trained nurse of Allentown, N. J., will have started for Syria, to serve in mission hospital at Tripoli for one year. This arrangement is provided for by the generosity of Miss Helen Gould.

ONE of the best known leaders of the reform movement in Persia, who goes by the title "King of Orators," was successfully operated upon for cataract in our Teheran hospital, last October. Among many people of rank who came to see him there was the Imam Jumeh, head of all Islam at Teheran and son-in-law of the late Shah. After exploring the hospital, he went to Dr. Wishard's home and, expressing his appreciation of the service rendered by the hospital to the great needy population at Teheran, he offered, as a pledge of good faith, to supply water and trees for the garden. Water is an expensive necessity at Teheran, and naturally this offer was greatly appreciated.

SEPTEMBER 15, twelve of the Kodoli orphans, West India, were baptized and forty-nine took the Lord's Supper for the first time.

A LETTER from Mrs. Graham reports additions to the church at Barranquilla, Colombia, with every communion service: 7 in April, 11 in June, 9 in July—30 new members in eight months.

AT Caracas, Mrs. Pond entertained a Methodist missionary and his wife on their way to fill a government position in Bolivia. She wrote: "Bolivia is the last of the South American Republics to grant religious liberty, but the first, I believe, to place a Protestant missionary in a government school."

IT may be recalled that the Church of Vina del Mar, Chile Mission, lost its house of worship in the earthquake of 1906. The members rallied and built a temporary corrugated iron chapel; this was destroyed by fire last September. Then the people took hold with a will, and, by the middle of October, had up the frame of a permanent church, set on a good stone foundation. The funds were raised chiefly by the church members and their friends in Chile, aided by a small grant from the Board in America.

THE Normal School in Mexico City celebrated Commencement Nov. 28, graduating five young women. The 29th was designated Silver Anniversary Day and was made a *fiesta* so great as to require the use of the church for carrying out the programme. The total number of graduates is now sixty-six.

RESULT of a decision meeting at Canton Christian College, following an address by President Wisner: 27 students declared themselves Christians; 44 "wish to become Christians," of whom 14 are not hindered from doing so.

LAST year, Rev. and Mrs. Thos. C. Winn of Osaka removed to Manchuria, following thousands of Japanese who have become located there. Rev. and Mrs. A. V. Bryan have since been sent to Port Arthur to strengthen this specific work; and that the Japanese, who have lately moved across to Korea, might not be without a Japanese-speaking missionary, Rev. and Mrs. F. S. Curtis have been appointed to Seoul.

THERE were over a thousand baptisms in Livingstonia Mission, Africa, last year.

THE corner-stone of Ferguson Science Hall, Huguenot College, at Wellington, So. Africa, was laid last May, by the English Governor's Lady. Addresses were made by Andrew Murray, Miss Ferguson, president of the college, and by the Governor, Sir Hely Hutchinson.

MOSUL in Eastern Turkey, formerly a station of West Persia Mission and transferred to the C. M. S. ten years ago, lately came near being abandoned as a mission station. The Committee in London had decided on this course as a retrenchment measure, but in Mosul at the same time a day of fasting and prayer for a contrary decision was observed. A petition begging that the medical mission might continue was started and generally signed by Mosul citizens and the seal of "the most bigoted Moslem in the city, the chief of the Sayids," headed the list. This consideration, "and others," says the *Review*, "led the Committee to recognize that God's will was for them to reverse their former decision and this they did." A grand example, this, to committees.

TRACK TEAM OF CANTON CHRISTIAN COLLEGE CELEBRATING VICTORY

Over competing schools on first athletic field day ever held in South China, January, 1906. Four years ago it was necessary to compel students to take physical exercise; 150 students in college, 1907.

On the Horizon Line, 1908

AFRICA—Redemption. One more bit of earth redeemed from slavery, a coast strip of East Africa leased by England; a £40,000 grant from Parliament set free 10,000 persons who were legally slaves at Zanzibar.
Sale of African girls in marriage prohibited in Kamerun.
Prohibited—Importation of liquors in all German colonies.

CHINA—Advancing. A few of the ablest Chinese in the Empire are associated with the Empress Dowager in control of affairs. Ladies of rank assumed a quite new social position, at the reception for Secretary Taft, by presiding at tables in the garden at Shanghai where it was held.

INDIA—Awakening. Only ten per cent. of the men can read; this ten per cent. is the brain of India and it is waking from its dreams. "All schools where practical science or industries are taught—whether government, mission, or private schools—all are full of boys."
Never seen before—A society at Bombay for care of the child; membership composed of Hindu, Mohammedan, Parsi, Christian European, and American missionary gentlemen.
FAMINE stalks across the United Provinces, a dark and threatening shadow.

LAOS AND SIAM—Something the eye never saw before: eleven Buddhist priests in regular attendance at Boys' School, Lakawn. "Our place looks like a monastery." *The Bangkok Times* says: "A training college for women teachers is essential, and Siam finds greatest difficulty in supplying trained men teachers in schools for boys."

BRAZIL—Growing. Yellow fever practically stamped out at the old scourged ports of Rio and Santos; hospital beds wont to be filled with patients, now empty and covered with wire screens. This is the result of study of science by a bright people. The cry is "Education" from north to south.

CHILE—Stirring. Social unrest. New census of Santiago shows increase of population from 270,000 in 1900, to 450,000 to-day; Mission church, organized 1904 with 37 members, has gained thirty-five per cent. every year since.

PHILIPPINE ISLANDS—Developing. First legislative assembly launched in October, called to order by Secretary Taft and a prayer read by the only Filipino Catholic bishop in the islands. "Never such peace and quiet in their history as to-day."

JAPAN—Busy. Pushing occupation of Korea, launching new men-of-war, conferring war decorations and titles, collecting her bill of *yen* 49,000,000 from Russia for care of Russian soldiers, instituting a colonial bureau, and other active departments.
Watchword of the Christian Church: Co-operation.
The number of Protestant Christians and Buddhist priests is nearly equal—50,000.

KOREA—Baptism. A double baptism of suffering and of the spirit of God. "The more than twelve millions of non-Christian Koreans trust American missionaries." In Presbyterian Mission: 1887, nine baptized persons; 1907, 15,079 sat down at the Lord's Supper. 1887, one church; 1907, 619 self-supporting churches, 30 organized churches.

PERSIA—Awakening. "The Shah signed seven of ten fundamental articles of the Constitution. Among the three unsigned is one guaranteeing liberty of conscience." East Persia Mission has appointed the last Sunday in January, 1908, a Day of Prayer for Persia: of thanksgiving for the degree of liberty existing, of prayer for wisdom to use the liberty that exists and prayer for complete religious liberty.

Will you join our friends in Persia in thanksgiving and supplication on Sunday, Jan. 26?

NEARING HOME

What is the secret of this strange delight,
This happy, joyous wakening of an inner bliss?
How is it that I feel my faltering sight
Is opening on a wider, fairer world than this?

Say, does the sailor, home-bound on the sea,
From distant coral strands o'er trackless plains of wave,
Not hear in dreams the breakers on the lee
That shout their greeting to the dear homeland they lave?

For many days his lonely ship sails on,
For long a wanderer far from prospect of the land—
Sails on,—till one night, watching for the dawn,
He sees the beacons flash their welcome o'er the sand.

Ah! then the sudden quickening of the blood,
The straining gaze for loved ones waiting on the shore!
As homing dove hies swift across the flood,
He hastens to the gentle arms he'll leave no more.

E'en so, I think I see the lights of Home,
I hear the music floating through the pearly gate,
I feel the rapture stirring through the gloom,
And steadfast draws my gaze a Face compassionate!

So come, sweet death, and set my spirit free,
And come, dear Lord, and take me to Thy piercéd side;
O fair the kingly brow that bends on me,
O strong the arms that bear me safely o'er the tide!

A. R. Howell in *Life and Work*, Church of Scotland.

Missionaries Taken Home in 1907

REV. JOSEPH M. GOHEEN, India, February 11.
MRS. FRANCIS J. NEWTON, India, March 31.
REV. WALLACE S. FARIS, China, May 13.
REV. JOHN REESE JONES, China, June 24.
MRS. AMELIA P. LOWRIE, China, September 17.
MISS GRACE LYNCH, China, November 2.

Mrs. Amelia P. (Tuttle) Lowrie

NEW YORK 1833———PEITAIHO 1907.
Shanghai 1854, America 1860, Peking 1883, Paotingfu 1893.

Mrs. Lowrie fell on sleep at the summer retreat for missionaries, Peitaiho by the sea, a place she loved. From there her son, *Rev. J. Walter Lowrie, D.D.*, wrote to his sister, Mrs. B. C. Atterbury, Sept. 17, 1907:

"Mother passed away this morning as the tide ebbs at Avalon, as the clouds melt in the heavens, and I did not know that she had gone though I was holding her hand. With a light heaviness in breathing but not the shadow of a struggle or a sound that was unwonted, she ceased to be here and began to live up yonder. . . .

"Dr. Mackey and Miss McKillican were here. It was all tenderly planned on our Father's part. . . .

"I am sitting in her bedroom where she is lying in the casket, and looking like an angel. . . . I can think only of the ecstasy of her joy in the society of the redeemed, the presence of her beloved Jesus."

Daily, for two years past, Mrs. Lowrie was personally ministered to by one who was equally her devoted physician and beloved friend. *Dr. Maud Mackey* wrote to Mrs. Atterbury:

"Early on the morning that she died she seemed to live over her young days just before she was married. She spoke of your father's asking her to come to China and her ready answer that she would come, and his advice to her to think it over carefully as it was such an important matter. 'I hadn't a doubt about coming,' she said, 'and I never have regretted coming a moment since.'

"All we could do was to make her comfortable. She enjoyed tea so much that Miss McKillican gave her some tea and, though she could hardly speak, she took it gratefully and whispered, 'Actions speak louder than words.'

"I felt as if I had been the temple-keeper of her body the past two years and I loved it very dearly. It would have

been hard for me if, at the end, I had not been there to do the last little service for her. She had chosen a white embroidered waist, so we dressed her in white and I cannot describe how beautiful she looked—the sweet dignity of her face with a touch of happy peace in it."

Miss Ellen Ward of Peking has written to WOMAN'S WORK from Paotingfu, Sept. 22. In a few sentences she reveals Mrs. Lowrie in her well-known characteristics:

She was with us entering into all the interests of life at Peitaiho, and we have beautiful memories of those summer days when she did so much for us all. Only a month ago there was a picnic of her planning, where her chair was the center of our group on the hillside. Although she had been unable to walk for the past year and a half, there were few Sunday afternoon English services which she did not attend and, during our ten days of Mission Meeting, she was present even when they were held, as they were alternately at East Cliff, two miles from her home. She prepared and read the Report for Paotingfu Station, and in the last afternoon prayer service led by Dr. Wherry, it was her voice that offered the closing prayer.

MRS. LOWRIE AT 72 YEARS.

Miss Ward also gives the following account of the funeral and burial at Paotingfu:

On Wednesday morning, a brief service was held on the verandah before starting on the journey from Peitaiho. The railroad connection is such that it is necessary to spend a night on the way, and it was Friday afternoon when they arrived at Paotingfu.

By Dr. Lowrie's wish, the Christian Chinese men were waiting in a body at the railroad station. They wore white girdles and as they followed the casket in procession to the church, all walking, hymn after hymn was sung, an unbroken chorus. Onlookers by the roadside were quiet and respectful. The women waited in the church, which they had adorned with masses of palms and China asters. It was touching to see them, each woman wearing a white band about her head, and school-girls with a white cord binding their long braids, the badges of mourning in China.

Save the singing of "Emmanuel's Land," in English, the funeral service was conducted entirely in Chinese. Rev. J. A. Miller was in charge, he and Mrs. Miller having come from Shuntefu. Mr. Li of the mission church here and Pastor Meng of the American Board Mission shared with missionaries in the service. "Safe in the Arms of Jesus" was sung by Mr. Chapin (American Board), all joining in the chorus, which had been written in large characters and hung where all could see. A number of hymns were also sung by the congregation and, with the Scripture selections and prayers, combined to make a beautiful service.

Pastor Meng referred touchingly to the "crown of gray hairs" and to walking with God as Enoch walked. The church was filled and very quiet. On the front seat were two little boys, children of Mr. Li. The older of the two, about twelve, had studied English with Mrs. Lowrie, and came to the funeral dressed in a long white garment—a scholar in mourning for his teacher. Long before the close he had a struggle to keep back the tears which at last overflowed.

In the evening we foreigners held a precious memorial service by ourselves. First, Dr. Wherry gave his earliest recollections of Mrs. Lowrie, and then one after another told how her life had most impressed us. Her faith, love, brightness and cheer during this time that she has been confined to her chair, have not lessened but have been, if anything, more marked than before. One said the secret of her "perennial youthfulness" was her true unselfishness, her always going out to others, and being always anxious to meet every need that came to her notice.

Saturday morning, the 21st, we gathered again at the church and followed the dear form to its last resting place. As you know, the old mission compound, made sacred by the terrible experiences of 1900, is now the cemetery and is some two miles distant. It was a long procession that wended along the country road and there was singing as we went. Dr. Wherry spoke beside the grave, explaining to the Chinese present the deep interest in missions which first led Mrs. Lowrie and her husband to come to China, and again brought her back twenty-four years ago. As all that was said and sung was in Chinese, there was a message even for those who had gathered in idle curiosity. It was a beautiful, clear autumn morning and the garden spot, once the home of this Station, is a most peaceful resting place; we left it with thoughts of the glory already revealed to Mrs. Lowrie.

Mrs. Mather of Paotingfu mentions the order of the procession:

First the foreign men; then the flower-covered coffin on a large frame borne by sixteen men, followed by Dr. Lowrie and Dr. Wherry; next, missionary ladies and school-girls; Chinese Christian men behind—all of us walking; last of all, Chinese women in carts.

And *Mrs. John Wherry* adds:

It must have been very impressive to the Chinese who—men, women and children—stood in quiet, respectful silence whilst the procession passed by. I was particularly touched by the account of an old, small-footed woman, carrying a bundle, who walked the whole way with the bier. No one seemed to know much about her but, on inquiry, it was found that last spring your mother had given her two small tracts and told her it was wrong to worship idols. She had committed the tracts to memory, and came to the funeral to show her respect and appreciation.

MEMORIAL CHURCH, PAOTINGFU, CHINA.

Mrs. Lowrie herself sent the beautiful photograph from which this picture is made; here her funeral took place.

Dr. Lowrie says: The Chinese expected to see a mammoth procession with gorgeous catafalque and everything on the costliest scale, as Chinese custom at the burial of one as honored would be. If I could do anything to set a different example to the Christians, I wished to do it.

In addition to the facts of Mrs. Lowrie's life, already given in this magazine (p. 245, November issue), her daughter, *Mrs. Atterbury* (formerly of Peking Mission, now of Pasadena, Cal.), says:

. . . When twenty-one years of age, Amelia married Rev. Reuben Lowrie, youngest son of Hon. Walter Lowrie, first Secretary of the Presbyterian Board of Foreign Missions. They passed six years of active missionary work in Shanghai, where during the Tai Ping rebellion Mr. Lowrie remained at his post. The rebel army was so near their home that, for a time, they kept a donkey with two straw-filled paniers in readiness, in which to hide the children in case of danger, or convey them to a place of safety.

Mr. Lowrie had the joy of baptizing the first convert in the mission at Shanghai, and then the young wife and three little children were left alone; she was called to part with her younger son in 1879. . . .

In Peking, Mrs. Lowrie lavishly poured out her energies upon the women who attended services, each one of whom was personally known to her. She allowed inquisitive Chinese visitors to wander all over her house and inspect every foreign article of furniture, thereby allaying suspicion and winning lasting friends to the foreigner.

With a birdlike voice, her habit all through life was to commence the day with a hymn and often, during its busy hours and when night fell, the sweet, musical voice was heard. The last two years of her life were spent in an invalid's chair, but her long letters were filled with loving reference to various phases of mission work, while no word of her feeble health marred the pleasure she desired to give her correspondent. She wrote to her little granddaughter, "I would not like to be a heathen Chinaman, but I would not mind being a Christian Chinaman, so much good could be done."

Long as this account already is, *The Editor* cannot close without reference to one outstanding event on which depended most grave and far-reaching consequences.

In the spring of 1900, five members of Paotingfu Station were providentially called elsewhere: Dr. Maud Mackey to

Peking; Rev. and Mrs. J. A. Miller to the shore; finally, Mrs. Lowrie, much against her wishes, was persuaded by the urgency of Dr. G. Y. Taylor to take a short health furlough, and Dr. Lowrie escorted his mother to the coast. Except for these various leadings, five more names would have been added to the martyr roll of Paotingfu. Mrs. Lowrie was met on her arrival in San Francisco with news of the siege of Peking. At once, she wrote me these ringing words: "I did not at all leave on account of the troubles in China—the very last thing I would have done."

The story may well conclude with Dr. Lowrie's own words:

TRIBUTE OF A DEVOTED SON WHO WAS ALSO CONGENIAL COMRADE.

It is needless to extol mother to you. She was human enough to have imperfections, but the marvelous, changeless cheerfulness apparently without effort, endurance of pain and discomfort without disclosing the shadow of a murmur, hopefulness and joy in Jesus, activity for others both high and low, delight in social fellowship, and in every novel interest whether in heaven (as the comet this summer) or earth, and above all her childlike faith, make her character a heritage to us all more precious than millions.

A New Campaign for Korea Mission

In view of recent extraordinary increase in the churches of Korea and unsurpassed present opportunities there for evangelism and education, the Board of Foreign Missions has authorized an extraordinary measure. Responding to an appeal from five missionaries lately returned from Korea, the Board requests and empowers these men to spread the needs of the mission before the Church at home during the coming year. The general need is "for immediate and large reinforcements and equipment," and is specialized as follows:

Residences for missionaries now on the field	$20,550
Property for enlargement of present schools and for new ones	67,000
Twenty new missionary families, six single women and work which they would represent annually	46,000
Residences for these new missionaries —at $3,000	66,000
Two hospitals and other enlargement.	30,390
Total	$229,940

Last year Korea Mission cost the Church in America $107,000. The proposed sum, while vast to persons having an income of a few hundred dollars a year, is not large to hundreds of Christian men and women who buy yachts and automobiles; the amount would be more than covered by an offering of eighteen cents apiece from each of the 1,341,492 members of the Presbyterian Church. We are sure that among the first to appreciate the importance and reasonableness of this movement will be the women of our missionary societies, who have kept step with the planting, growth and revival of the Church of God in Korea, and who know it as a prayerful and self-propagating Church. In planning to make our gifts for this outside fund, every one has to bear in mind that current work of the year must first be cared for.

The dauntless five who will push this campaign in our churches during the next six months, are the Revs. H. G. Underwood, D.D., R. H. Sidebotham, H. M. Bruen, E. F. Hall and A. M. Sharrocks, M.D. For them we bespeak a welcome and co-operation on the part of the women's societies.

Work for Women at Teheran, Persia

Since this Report was submitted to Mission Meeting, Mr. and Mrs. Douglas have been transferred to Resht Station.—EDITOR.

Many homes of the city have been visited in joy and sorrow, at feast or at funeral, and we sought to show a human sympathy in the daily life, a sympathy often more effective than preaching or teaching.

Mrs. Potter has gone to the woman's ward of the hospital every Sabbath afternoon. She no doubt thought it worth while to walk the distance of two miles, when she received a hearty welcome from all the patients and found they had often remembered the last lesson and were eager for another. It is ever a

problem to know how to get the gospel into the hearts of these people, whose false religion has just enough truth to make it a stumbling-block, and nowhere does one come so hopelessly face to face with the problem as when telling a dying person of a love and salvation freely offered. It is different from anything they have ever heard of or known. Inevitably the response is, "We, too, have our martyrs and we hope to get to heaven through their sufferings; our prophets will do for us what Jesus will do for you." How can one give them the truth without making them see that their prophets were far from holy men and that hope built on them is false? Were one to tell them this truth boldly and plainly, it would only antagonize them. One of the cases that greatly impressed the evangelist was a young woman who, though not aware that she had incurable disease, yet felt that she was not going to recover and said, "I am afraid, I am so afraid!" Only one obliged to listen to such a despairing cry can understand how terrible is the longing to help such a one, while perceiving that all one can say falls into a mind already filled with false beliefs and, unless the doctrine can be made to agree with theirs, it will be rejected.

A NESTORIAN MOTHER AND CHILD.
Universal cradle of the common people in Persia.

There were other equally interesting cases: the beggar woman taken from the street to spend some weeks in that clean, airy room and to hear the gospel message, before she passed out from this world; the self-asserting village woman who always interrupted with, "We believe all that; we too accept Jesus." She had been impressed through the quiet life of one of the Christian women who lived in her village, but if she "accepted Jesus" there is every reason to believe that it was only as all Moslems do, not as a personal Saviour. As these poor souls come for the moment under hearing of the gospel, to then pass out and be lost sight of, swallowed up by the great heathen darkness, we take comfort concerning them in the story of the suffering woman who touched only the *hem* of Jesus' garment and was made perfectly whole.

It was gratifying to note the number of women who gathered Sabbath after Sabbath under Christian instruction. With Persian Bible in hand, the teacher has faithfully read and talked about the Christ. Though they may listen with unbelief, sometimes with open opposition, one has the satisfaction of having made plain the gospel invitation. Classes were made up of not only day-school pupils and their mothers, but of women coming from we knew not where. Sometimes they will not give us their names or addresses, and we never see them again and could not recognize them enveloped in the *chuddar* were we to pass them on the street. For many months we have missed the face of an old woman, pathetic and pinched from poverty, who seemed a true disciple and whom, we believe, Christ has taken to Himself. A daughter of this old woman has apparently embraced her mother's faith and seems to have risen up to fill her place.

All the officers of the Christian Endeavor Society are Armenians. At least seven or eight women members are competent to lead meetings. The money collected at consecration meetings is used

to help the poor. This little mid-week meeting is probably the only Christian service, for and by women, in all Teheran.

Mrs. Potter and I were anxious to gain entrance to homes of some of our school-girls. As there seemed little hope of our receiving invitations from them, a tea and a good time was given to them one afternoon. Almost the next day an invitation was received from one mother and, before the winter was over, we had visited nearly all the homes of the girls. In some of them a foreign lady had never before entered. What contrasts in these homes! One day, an elaborately furnished house; the next, a room that might be called a hovel. We were always received kindly and cordially and entertained after the Persian custom, *i. e.*, seated in front of a large table loaded with all kinds of sweetmeats, nuts and fruits. It is not always easy to lead the conversation to the all-important subject. Whenever the visit was coming to a close without an opportunity having been found, as a last resort the girl was asked to repeat some Psalm or Scripture verses she had memorized at school and, in this way, it was possible to leave a little word.

The ladies connected with the Boys' School have fine opportunities for evangelistic work in a social way, as the boys always seem eager to have them call and meet their mothers.

Each missionary lady of our station has tried to do what came to her hand among her own circle of acquaintance, each little word or deed insignificant though it may appear contributing to a sum total of good, the value of which may be revealed in that Great Day.

Eva Ballis Douglas.
(Mrs. Chas. A.)

A Mistake in Japanese Education

At the Government Girls' High School in a certain Japanese city, the pupils in the detached dormitories occasionally give parties to which their teachers are invited. The pupils do all the cooking, serving and entertaining, and so gain practice in housewifely arts and show their proficiency in domestic economy. Once a year the affair is more elaborate and people outside the school are invited, guests paying for the actual cost of the food. To this function I was bidden on February sixteenth.

There were twenty-six guests, members of Parliament, lawyers, principals of primary schools and wives of teachers and officials. The young ladies received us gracefully and played some out-of-door games for our edification. A little after five o'clock we were called to the repast. It is bad form in Japan to show any desire to partake of food, so the guests all began to be intensely interested in the games, themselves trying the swings, rings, etc., but at last they were persuaded to move toward the feasting place, men first. There was the usual polite dissension about precedence among the ladies, no one being willing to be first, but the order of our going was at last arranged, and our places at the table were assigned by lot. Each one drew a slip of paper on which was written one of the celebrated hundred poems of the Japanese, and at our place was a little painting on a postal card illustrating the poem.

Narrow tables a foot high were arranged on three sides of a hollow square. Guests sat on the outside, the men of course separated from the women, and a waitress sat opposite the guests of each table. All being seated, the principal of the inviting school made a long address of explanation and welcome. When he had finished he bethought himself of my "honorable feet" and had an extra cushion brought for me, and the feast went on.

The *menu* was written on sheets of thin paper prettily decorated. First, raw fish and soup were served, followed by ten courses, some cooked and served in Western style with plate, knife and fork. There were two salads, toward the end another soup, and last of all rice and pickles, as is the custom here at a formal dinner. It was for the most part a well cooked and prettily served dinner. One of the young hostesses brought each dish to the waitress sitting at the table, and she handed it to the guest. At intervals we had music and impersonations, when every one stopped eating and drinking,

Japanese *sake* was served to the men and imported wine to the women. They all had their cups filled and refilled very often and I was obliged to explain several times that I never took wine and did not even care for beer. I was greatly surprised that wine should be served in a girls' school, for all students, even in the boys' schools, are forbidden to use alcoholic drinks. As the pupils were giving an illustration of home-making, it would seem that the standard of their school is not very high and the pattern set that day does not augur an elevated or prosperous domestic life for them.

The Japanese are wonderful punsters and they have a kind of lottery game in which every one draws a present, on the name of which a pun is made. The presents are usually cheap and simple but cause a great deal of merriment. We had this lottery and I drew a pair of Japanese tongs, but my pun was quite beyond my powers of comprehension. I only know it was considered very funny.

Then one of the guests made an address of thanks. The burden of his speech was that the art of cooking is a very important part of a woman's education. "If she can cook well, her husband will take his evening meal at home." He said that some of the viands we had just eaten were very good and well cooked, but, evidently believing in frank and impartial criticism where women are concerned, he added that some had too much mustard in them. Then the principal made another address and that was the end, and it was just ten o'clock.

Although long drawn out, this affair would have been very pleasant indeed had it not been for the liquor drinking. I was heartsick over that, not for this occasion only, but for thinking how little the people of Japan yet comprehend upon what foundation a happy home must be built. I wished we might bring all those nice, bright young women into our mission schools, where mathematics and history and cooking and sewing are taught, but above all righteousness and temperance. And I thought of my own little corner, and how our small classrooms are crowded even with our wee proportion of the girls of this province who come to a Christian school, and I wished for a better equipment that we might care for more girls. And my wishes expanded until they brought in the whole Church at home to help carry them out. At such a moment one gets a faint conception of how Christ must be yearning over the world.

A Missionary.

Woodstock at Landour, India

Woodstock is unique among mission schools of the Presbyterian Church in that its pupils are not "natives," but English or at least of partial English descent. The Anglo-Indian and Eurasian population of India, while small in numerical proportion to the Asiatic population, is of dominating influence. Wherever such a household is found, it is a center of power comparable to nothing in this country, unless it be the "big house" of a Southern plantation in former days. It is a large part of the purpose of Woodstock to arouse the great dormant missionary force in the English and Eurasian women, and to inspire them with a sense of their responsibility for the people around them. Here these women are and here they will spend their lives, in any case. They have no need, as we have, to travel thousands of miles across the sea to reach the people of India. They are all nominally Christians; their influence, therefore, cannot be neutral. It must be either a great help or a great hindrance to the progress of the kingdom of Christ. Which shall it be? This is the great question before us at Woodstock.

Our pupils come from all parts of India, from the Persian Gulf, Burmah, and even Siam, but chiefly from North and Central India. Their fathers are missionaries, planters, merchants, doctors, engineers, railway men, etc. They are of all ages, from six or seven to twenty years and over, and, beginning at the kindergarten, they are carried through all grades of the Government Educational Department and the first two years of the university curriculum. There is also a training class for teachers. Our pupils in all these courses, together with similar pupils from other schools in the Province, are sent up for public examinations held either by the university or

the Department of Education. These examinations set the standard in all schools and test the quality of work done, a test which Woodstock has usually met triumphantly. This year again, as several times in recent years, one of our girls has led the whole Province in the High School examination. Many music pupils from Woodstock also go up for public examinations, held under the auspices of Trinity College of Music, London, which sends a special examiner out to India every year.

WOODSTOCK PUPILS WITH THE PRINCIPALS, REV. AND MRS. H. M. ANDREWS

(and her dog), gathered in the space, or quadrangle, between Kennedy and Turner wings. Of the latter, only the end appears. From the extreme right to Turner wing is old building. A teacher's room opens off the verandah above, where are some of the flower-pots which adorn every available ledge of the building, as there is no spot of ground for flower beds.

If one were to visit Woodstock, one must leave the railway at Dehra Dun and drive about eight miles to the foot of the hills. For climbing these, a "dandy" is provided, a kind of chair on poles which rest on the shoulders of men. Eight miles of steep ascent these sturdy hill coolies carry their passengers, and it is not an uncomfortable way to travel, though it may seem a little slow in this land of express trains and automobiles. For an hour or more before reaching the school its long, yellowish building, set against the dark background of the Landour oaks, is a conspicuous feature of the landscape. Entering the compound, the first thing to be seen (to the left in the picture) is the large three-story addition called "Kennedy Wing," just completed in 1907. The ground floor is a hall* used both as assembly room and for gymnastic drill. The second floor is a dormitory containing twenty-five beds; the third floor, which is reached by a separate outside staircase, is our hospital. An American nurse is in charge, and all cases of sickness, however slight, are at once sent to her domain. How great an improvement this is, probably no one can realize but those who have struggled with us through an epidemic in the old days. This very season, Mrs. Andrews writes:

"The hospital has saved us an epidemic of measles. One girl came down with the disease and, while ordinarily it would have run through the school breaking up everything for weeks, we simply put the patient into our isolation room and that was the only case we had."

This sounds wonderful to those familiar with the old Woodstock.

To the right of Kennedy Wing is a terraced space, held up on the steep hillside by strong retaining walls of masonry. To the right of this space, opposite Kennedy Wing and on a level with it,

* "The Hall is 69 ft. long, 30 ft. wide, 15 ft. high, really perfect for singing and speaking. We have all our entertainments there."—Letter from Mrs. Andrews.

is the new Turner Wing, completed in 1906. This affords an addition of five classrooms and four rooms for teachers. The space between the two new wings leads back to the old part, the nucleus of the present structure. The original building was a mere bungalow of three or four rooms, on which stories have been added, wings thrown out, verandahs built, and subsequently enclosed to lead to new wings and further additions, till the whole is complex beyond description. Looking down from a house 500 feet above, a little girl said wisely, "Woodstock looks from here just like a game of dominoes." Yet, somehow, the whole effect is not unpleasing, especially when the quadrangle is filled with gay, shouting, pinafored children at play, and the glorious Eastern sunshine floods all the wide view,—range after range of blue mountains to the east, the wide valley of the Dun to the south, and the boundless plain beyond the foot-hills.

THE DINING-ROOM AT WOODSTOCK.

The same plan is followed in the new dormitory which we have found satisfactory in the old, that of division into cubicles by sheet-iron partitions about seven feet high. Each cubicle has its own door and lock, so that its occupant may secure entire privacy; its walls are painted white, which gives rather the effect of a ship's cabin There is room for one or two pieces of furniture and girls often take great pride and pains in decorating the place. The new iron bedsteads which Mrs. Andrews brought out with her have been much appreciated. They are so much cleaner than wood and, painted white, with white counterpanes, in the little white rooms, they look very attractive.

Here at Woodstock our girls stay for nine consecutive months, three times as large a portion of the year as they spend in their homes. Whatever the home influence may be, it is our effort to surround them in school with an atmosphere of Christian thought and feeling and activity, free from compulsion, yet so pervasive that no pupil can spend even one term at Woodstock without being influenced by it. As we look back and recall one and another pupil of past years, we feel that this ideal has to some extent been realized. A considerable number of girls have gone out into direct mission work of one sort or another. Others are teaching and carrying into that great work the spirit of service to Christ which they caught at Woodstock. A much larger number have married and are scattered in lonely stations all over India. We have lost sight of most of them, but every now and then we learn of their Christian activities, of their sympathetic and helpful relation to local missionaries or in other ways. We are encouraged to believe there are very few of our girls whom their stay at Woodstock has not led into a nobler, more useful Christian womanhood.

Alice Mitchell.

THIS is the most beautiful time of the year to be on the hills; the snows are beautiful now. The Woodstock concert is to come off Friday and this is the treat of the year.—*Letter* from Miss Wherry, Landour, Sept. 25, 1907.

TRADES are becoming more popular. Our girls have had to wash their own clothes at Jagraon. At first it was badly done and I was discouraged; but I am quite proud of them now, and they are becoming ambitious to iron as well. We want them to learn all kinds of housework.—*Ibid.*

What a Traveler Saw at Some Korea Stations

[We are told that Miss Broad, who kindly sent the following account, is an English woman, connected with the W. C. T. U.—EDITOR.]

I would like to send you a little sketch, from the outside, of a happy time spent in Korea. I was favored by Dr. Whiting's company when traveling up through the country, and his pleasant remarks on the many interesting things we saw.

Syen Chun was the most northerly place visited, and here, amidst the rolling hills with their wealth of wild flowers and blue distances, I attended the really fine native church. It was divided in the usual way, by a wooden partition, the men sitting on one side of it and women on the other, and here, through the missionary's kind interpretation, I had the pleasure of speaking to fully 700 people at their ordinary week-night service. Their courteous and appreciative greetings at the close are delightful, and hearing that I was returning to Pyeng Yang (their collegiate town), others came with low bows to ask the favor of sending letters by me for students who are studying there. This continued until at the train's side I had been intrusted with sixty-four of these long, slender missives—a sad cheating of the revenue, but most important, I felt!

Dr. Sharrocks at the neatly kept hospital at Syen Chun had found much evil resulting from the unlawful selling of opium and morphine, and had treated in the year 100 of these morphine patients, 50 of whom had recovered, while two had died.

At Pyeng Yang I attended Miss Snook's class of selected women, who are Sunday-school teachers or Bible-class leaders in their own villages, and who make great efforts to come in for this month's course of study. Most of them are married women, who could not attend unless their husbands helped arrange for their absence; some walked eighty miles to be present, and all had to be helped by other women in the care of babies, etc. They have morning and afternoon classes, and the lesson I heard was on "Teach us to pray," with Andrew Murray's notes. Examination slips were distributed, and next morning the lesson was given again to the class in excellent style by one of their number, an ex-magistrate's wife. Young women's classes had recently been attended by 550 students, and one can but be impressed by these brave efforts of the people to fit themselves for their newly found Christian life.

I attended delightful services on Sunday, including one in Central Church, which seats 1,200 people, and what a study they are—the tall-hatted, slim, white-clad throng of men, and the women with little linen head tyres drawn down over their ears, and wee coattee showing a line of skin all round between it and the well drawn up apron-skirt. But the great thing is, that Christian living is being learned and loved in these thronged services, where a people are new born to righteousness.

My next point of interest was Chai Ryong, with an eighteen-mile walk off the railway, and a terror of a river crossing! A swift current between steep banks of black mud, and you have to reach the boat on the back of a long, raking fellow, who, feeling his way with a thick pole, lurches knee deep over invisible stones and into deep hollows, and all the time you feel you cannot stick on through another plunge! But it was amply worth doing to find cheery Dr. and Mrs. Whiting in their own home, and to have the wonder of speaking in their thronged out-chapel to a company who were heathen a year ago.

I was told that the vigorous interpretation of the Rev. E. W. Koons was remarkably good for the length of time he has been in the country. But, apparently, all that he does partakes of that quality, for ours was the last service before the enlarging of the church, and it was striking indeed, on the following day, to see the crowd of voluntary laborers at work on the spot; the great stones that had been willingly brought by hands from the river bank in the valley; and the toiling at excavating in the hillside, that had to be done to provide the increased floor space. "Koons *moksa*" was almost omnipresent,—squaring, leveling, directing the given labor here, and then back with perpetual jogging at the inexperienced

crew, who are working at his own home-to-be and the greatly needed dispensary. How pleasantly they stand on the high knoll, how full of hope and of object lessons are the fresh plantations of fruit and other trees, and the improved arrangements for water and other matters!

It was beautiful, too, to see the effect of gentle ministrations in Mrs. Whiting's visits to and meetings with the women, crippled though her efforts are by delicate health. Our visits to their tiny homes were received with loving appreciation, and one woman, regretting that she had nothing to offer us, came next day bringing some of her own concoctions—pastry—bright-colored sort of biscuits they were, which I was told I should not forget for a week if I ate them. But I liked her pretty thought none the less. There is always a sense of pressure when with these unformed people, and their desire for sightseeing is a trifle burdensome, but a means of their enlightenment, and, as one prettily said to Mrs. Whiting, "The grace of God which I have received from this visit, words cannot tell." When I was leaving many came with their "Go in peace."

I will not say anything about the better known work in the capital, but on one of my latest railway journeys a woman regarded me with loving interest and evident regret that she could not talk, and putting her hand over her heart and pointing upwards she said, "*Yesu messo, Yesu messo.*" ("Jesus believe, Jesus believe!") It was enough and brought our hearts together. And it is because we "Jesus believe" that I leave Korea with longing prayers for the work and workers, and the conviction that if I were a younger woman I would gladly give the rest of my life to this most promising field of Christian missions.

Lucy Broad.

Hospital Opportunities in Beirût, Syria

It is morning prayer time in the ward, and an early visitor has been admitted before the usual hour for callers. As the old Moslem woman listens to Christ's words enjoining truth, sincerity and love towards God and man, her aloofness vanishes, she leans eagerly forward, her eyes fixed on the leader, and slowly shaking her head says, "Yes, that is all true." The keynote to her call has been furnished, and when prayers are over she wants to hear more.

Late one evening, a young Maronite woman was found sitting alone in the large court opening out of the wards. She explained that she wanted quiet in order to pray but added, "I can't manage very well without my rosary," and then somewhat shyly, "I did not think you would let me use it, so I gave it up with my clothes." "Of course you may have it" was the reply, "but in the meantime let me show you that you do not really need it," and then followed a long talk of question and answer. The next morning when told to come for her rosary, she said earnestly: "I am going to try to pray without it for a few days, and think about what I am praying."

Khadija, a little married Moslem girl of eleven, suffered much from the results of a tortuous operation. It was a great comfort to her to hear that Jesus loved her and knew all about her. She constantly repeated the verses recited in concert at morning prayers, beginning, "Create in me a clean heart, O God," and the grandmother, who had come a long distance with the child, was equally impressed by the religious truth which she heard. When they went home, Khadija perfectly cured, they took a note with them to our Syrian pastor in that far-away city, and he says they keep in constant touch with him.

LILY REID HOLT MEMORIAL HOSPITAL
at Hamadan, Persia; completed in 1907. J. A. Funk, M.D., in charge.

Another patient, a German Jewess, had a New Testament in that language put into her hands, with passages marked which showed the fulfillment of Old Testament prophecies in Christ. One day she said, "It almost seems as though perhaps we Jews are wrong, and that Christ has come." Almost the same remark was made by another Jewess on reading the Russian New Testament.

It happened one evening that four young women patients, from such scattered places as Tripoli, Alexandria, Beirût and Jerusalem, and of Greek, Roman Catholic and Maronite sects, were chatting together. All of them rich, and proud of wealth and birth. Presently the talk turned naturally to the deepest things which concern our lives and souls, each speaking out of her heart, of needs, struggles, humiliations, longings, aspirations and desires, and each promising that in the home circle she would more often speak of these things, in place of petty gossip of clothes, jealousies and worse.

One does not always merely teach; many a lesson is learned from the patients. Once when sympathizing with a gentle-faced Maronite woman, she replied, "It is easy to bear the hardest pain, when I remember what Christ suffered for us." Helping and being helped is the story of every hospital.

Mary B. Dale.
(Mrs. Gerald F.)

Preaching to Moslems in Egypt

The C. M. S. *Review* has published recent accounts by Rev. D. M. Thornton, a C. M. S. missionary to Moslems, from which the following paragraph is quoted:

"The three nights upon which I preached to the people" (at Kena, Upper Egypt) "will ever be memorable to me; for they were the first at which I have seen men weeping at the gospel message in Egypt, and they were attended by hundreds of men, women and children. . . . At Assouan, I had no less than eleven nationalities represented in my meetings. The leading sheikhs, lawyers and other government officials were present, listening without a word of opposition to the story of the Crucifixion. For days afterwards, the talk in the cafés was of nothing but the way of Salvation. Islam has for the first time been openly challenged by the Cross of Christ and has listened silently to the gospel message. Oh, the immense opportunities that these crowded towns of Egypt present for faithful, permanent work!"

This zealous missionary died at Cairo, in September, at the age of thirty-four, and after a service of nine years.

A Critique on a Popular Book

You know how much we catch at straws and listen for echoes of thought and feeling from our dear homeland—America. Surely the popularity of the little book, "The Lady of the Decoration," is not a sign of the times. Do reassure me lest I receive the impression that the standard for character in missionaries is being lowered, and please believe that, as for me, I cannot enjoy such a book.

The motive which leads the heroine to become a missionary is selfish. She wishes to lose herself somewhere, not for Christ's sake but for her own; therefore she seeks protection under the entirely respectable oversight of a Board of Missions. Having received and accepted an appointment to Japan, she counts herself a martyr. She must conform outwardly to the rules of conduct for missionaries. In her letters she rebels openly, saying that when she met her fellow-missionaries she felt like "a convict sentenced to a penitentiary," and adds, "This thing of being a shining example is more than I bargained for."

Asked to teach a Sunday-school class, she has to substitute "a bear story" for the Bible lesson. During vacation she writes: "I guess if my dear brethren knew of the theatre parties, dinners and dances I was going to, they would think I was on a toboggan slide for the lower regions." And my last quotation is: "If sacrificing self and knocking longings in the head and smashing heartaches right and left do not pass me through the Golden Gate, then I'll sue Peter for damages."

It hurts me even to copy such a crooked version of salvation and redemption. My reason for writing this is that I am told: "Every one on board the steamer was reading it;" and "There are few better photographs of the mind that is in a Southern woman;" and, "You will run through it without a pause, for it is unique as a record of missionarying." A degree of detachment is necessary to make one realize how willingly our people of the United States accept literature that is amusing, apt, witty, humorous. But should we sacrifice our noblest ideals on this altar?

When I received the first copy of the book in question, I read it and hid it. When the second copy came to a friend staying with us, I could not control its circulation in the home but I was pleased when my girls repudiated it as offending their sensibilities. Now a third copy has been sent to me and I arise and speak my mind.

The above critique has been sent to WOMAN'S WORK by a very representative missionary and the editor hastens to place herself at the side of the critic in deploring the flippancy of *The Lady of the Decoration.* The book has one feature which, in addition to its cleverness, has gone a long way to pass it in good society. Ask any Christian who may have read it, "What did you like in that book?" and the answer is: "It is nice to see that a worldly young woman going to Japan with no missionary spirit, on a short contract only as kindergarten teacher, cannot escape the inevitable result of coming into personal touch with missions; she becomes interested herself."

This little volume should not be taken as a tool for missionary workers. It is not to be compared with *The Vanguard of Korea,* full of delicate humor, elevation, truthful delineation of Korean character, and with a love story, too. It stands on no such plane as *The Bishop's Conversion,* which has just come out for the fifteenth time, and dressed in new type. Mrs. Maxwell's book is penetrated with the atmosphere of India, and its point and wit have not staled by reprinting. As fresh as ever is her description of the meeting between the Bishop's party and a group of missionaries in costumes of as many epochs; of the Bishop's resolute investigation whether the missionaries were living as "nabobs or nawabs or rajahs"; of his wife's occasional showing her hand, as when she thought "the 'ladies at home' would regret very much that you did not insist on the women sitting in chairs"; of the Hindoo who speaks a little English; and the lively American girl who fooled the Englishman with a tale of her "father's hut on Fifth Ave."

"It takes about a minute and a half to form a lasting friendship with any of the people of India, provided the conditions are right." "None save those with the second sight given to people who love humanity as Christ loved it ever see below the surface" (of Indian life) "and none to the bottom"—are sentences which afford a clew to *The Bishop's Conversion.*

Persians in Advance of Their Law

A Teheran newspaper, *Sur-i-Israfeel,* or "Gabriel's Trumpet," printed a sympathetic article about the recent Turkish raid in West Persia. The same paper sent out a remarkable letter to the different Legations at the Capital, and a copy also to the Mission, addressed: "The Prayer-House and School of the New World." The letter, written on black-bordered paper, was a message of condolence which Dr. Potter has translated:

"As your honorable mind, from the testimony of history, is aware of the manifest humanitarianism of us children of Persia, without regard to religious lines, and you know that we Persians are free from bigotry ascribed to some Moslem nations— On this account, in the dreadful calamity at Urumia, and the barbarous conduct of the Turkish troops toward our Christian fellow-countrymen, we in harmony with you are pained and affected. . . . Respecting this disaster . . . we have made known in our paper . . . and you will accept our partnership of grief and pain concerning these brethren of your religion and Nestorian fellow-countrymen of us Persians."

"WHEN kind Mr. Severance was here and heard Miss Halsey's singing classes, he asked about our instruments. Miss Halsey told him that the girls were a good deal cramped at present, as we lost five organs in the fire. What do you suppose he did? Give us an organ? He gave us five. You can imagine the delight of the girls and our gratitude."—*Letter* from the Joshi Gakuin, Tokyo.

"WE attended the meeting of the Japanese Synod; there seemed to be among the men a great desire for evangelistic work. Their money is limited and they were ready to sacrifice many other things for the sake of that work. I was proud of the assembly."—*Letter* from Tokyo.

A GOOD work was done by one earnest woman, who, in a one-week canvass of villages in Michigan, sold fifty-one copies of *Our Moslem Sisters.* Price, $1.25.

LETTERS FROM MISSIONARIES

LAOS.

MRS. PEOPLES wrote from NAN, last summer:

Rain is coming down in sheets. The river rolls by in a seething flood that will be soon over its banks. We are prepared to move all stores under the house to the attic, to bring the jinriksha up on the verandah, also the horses, and to tether floating lumber which is intended for the new dispensary, just begun. One large boat is moored to the front fence and a dugout at the back steps; so we are ready for emergencies. Later:—The

FLOOD PROVED A RECORD BREAKER,

fifteen inches higher than in 1903. The loss of life and property is appalling. Our sandbar saved us and the Park family, but at the chapel the street was nearly all taken away, and fifty feet of the bank in front of the Commissioner's went with all his fence. Mr. Swete, the forest officer, lost nearly as much. Capt. Springer had to climb up in his loft with his belongings. Dr. Peoples worked night and day tying fences and lumber to trees with telegraph wire, and rescuing distressed people. Mrs. Park and I

FED A HOUSEFUL OF HUNGRY PEOPLE

all through the flood. The Barretts were in danger and came down, but their place has been filled in two feet higher and is much improved thereby, as is all the mission property. Our fears are, however, that all the land between us and the city wall will be swept away unless active measures are taken to protect it, as one hundred years ago the river flowed along the wall and we now live upon made land. Truly we built upon the sand, but how triumphantly we can say that "we have a building of God, a house not made with hands, eternal in the heavens." The Commissioner

WILL CALL A PUBLIC MEETING

and try to devise means to arrest the destruction. It will take a thousand dollars to protect all our property.

KOREA.

DR. EVA FIELD, who has returned after a stay of three years in America, wrote from SEOUL, Oct. 10, 1907:

It was fine to hear the reports at Annual Meeting from all parts of the country and to be present at organization of the first Presbytery and see the first seven men ordained for the ministry. You may have heard that Presbytery selected one of the seven and

SENT HIM AS A MISSIONARY

to the island of Quelpart, where no Protestant work has yet been done. A good beginning, was it not, for the very first session of the very first Presbytery? The Mission had to decide whether I should go to Chai Ryong or return here. After both stations had been heard from, a few moments were spent in silent prayer and the vote was taken; by a large majority it was decided that I should come to Seoul. Mr. and Mrs. Greenfield were also assigned here, and we three are living in the home for single women connected with the girls' school.

MY MAIN WORK WILL BE

Bible teaching among the women. At the first meeting of Thursday Bible class there were about forty present. After lesson, the Bible woman and I went to see an old friend who is slowly dying. She cannot lift her hand, but her mind is clear and she is anxious to go. Somebody sowed the seed and this soul going home to glory is the harvest.

WEST INDIA.

MISS ELIZABETH A. FOSTER wrote from KODOLI, Oct. 6, 1907:

These are hard days for the people. Plague is very bad in all the villages around. This town has had an awful time; many of the heathen died. Christians have almost all gotten well, for they have taken medicine and many have been inoculated. I get more into the villages since I came to Kodoli. These days are the Hindu festival, *Dewali*. You can hear the screams and heathen noise everywhere you go and far into the night.

VILLAGES ARE NOT VILLAGES NOW,

as everywhere the people are living out in *chuppers* (temporary sheds) in the fields, on account of plague. As we came near these sheds in one place, people spread down garments for us to sit upon. Then we sang a hymn, and numbers of women, children and a few men came to listen to the Bible woman. As I had been there several times before, I missed faces and, asking where they were, the answer came, "They have died." Old and young had gone and one feels that some listen more attentively to the message of Salvation. Others are angry with God for taking their loved ones. It is hard to give the message to these.

We had to cross a river and, getting there at an hour when men were in the fields, it was difficult to find any one to carry me over. One man insisted that he could take me alone, but he did not know what a Missi Sahib's weight might be, and he soon deposited me on a small sand bed a few feet out in the river and went on his way. The Bible women, looking back, saw me stranded in mid-stream and employing my moments skipping stones as in my childhood. Two Christian brothers came and took me across, and we went on to the village and stopped among high-caste people. They listened for a time and then tried to interrupt. But we have to give the message, boldly too.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, 1908

GLORIA CHRISTI: *An Outline Study of Missions and Social Progress*

CHAPTER V.—PHILANTHROPIC MISSIONS.

Read the Parable of the Good Samaritan.

I. Work for Lepers.
- *a.* Countries in which leprosy exists; estimated number of sufferers.
- *b.* Earliest work for lepers by Moravians.
- *c.* "Mission to Lepers in India and the East," its origin and extent.
- *d.* Lepers in India; work conducted by Presbyterians and Methodists; the story of Mary Reed. (See portrait, *Dennis*, Vol. II, p. 441.)
- *e.* Leper hospitals; homes for untainted children; work of Father Damien.

II. Care of the Child.
- *a.* Poverty and opium smoking leading to the oppression of child labor.
- *b.* Causes of great number of orphans; orphanages and their special opportunity.
- *c.* Infanticide; living sacrifices; the Baby Tower of Foochow.

III. Widows and Child-Wives.
- *a.* Evils of child-marriage—mention countries in which it prevails.
- *b.* Customs of marriage and widowhood in India.
- *c.* Change in the laws of India.

IV. Breaking Up Cruel and Inhuman Customs.

Foot-binding; *Sati; Hara-Kiri.*

V. Suppressing Cannibalism, Human Sacrifices, and Cruel Ordeals.
- *a.* Does cannibalism still exist? Quote authorities.
- *b.* Sketch characteristics of life among cannibal peoples.
- *c.* Outline life and work of John G. Paton.

VI. Exalting the Position of Women.
- *a.* Position of women in heathen lands.
- *b.* Mention ten ways in which Christianity has changed this position.
- *c.* Sketch development of women leaders in India; in China; in Japan.

VII. Work against Social Vice.
- *a.* Social evils in China; in Japan; in India; in foreign settlements.
- *b.* The victory of Mrs. Yajima.
- *c.* Rescue Homes, in Shanghai; in Hakodate; in San Francisco; Round Table Brotherhood in Panama.

VIII. The Slave Trade.
- *a.* Does the slave trade still exist?
- *b.* Characteristics of its prosecution.

IX. Missions and the Opium Evil.
- *a.* Effects of the opium habit.
- *b.* England's responsibility in China.
- *c.* Recent opium legislation.
- *d.* Refuges for opium patients, at Hangchow; at Peking; at other places; statistics of cures.

X. Schools for the Blind.
- *a.* Causes of frequent blindness in heathen lands.
- *b.* Estimated number of blind in China and in India.
- *c.* Institutions for relief of the blind, the crippled, deaf mute, insane.

XI. Emergency Relief.

The missionaries' aid in time of: (1) Famine, (2) Plague, (3) Earthquake.

Read extracts from impartial testimonies to the uplifting power of Christian Missions.—*Dennis*, Vol. I, p. 76, through the chapter.

"Miss Anna Melton sends from the far eastern recesses of Turkey the following luminous testimony: 'Although we have not worked primarily for sociological results, yet we have, in quite an encouraging degree, obtained them. . . . The people look more to the health and welfare of the family, and desire earnestly the development of their children. . . . They have more of the spirit of helping one another, and more sympathy for a brother in distress. I distinctly recall a case where a poor villager was robbed of all his money, and his neighbors the same day made up the amount.'"—*Dennis*, Vol. II, p. 76.

Show pictures 4, 16, 17, 18, 19, 20*a* and *b*, 23*b*, 24.

E. E.

A Great Promise Still Unclaimed

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and empty you out a blessing, that there shall not be room enough to receive it."—Malachi iii: 10.

Concerning which mighty promise written by our God upon the page of His Holy Word, shall we dare to say that its fulfillment has never yet been claimed by a single human soul? It is certain that we know but a few of the uncounted answers granted to prayer—astonishing rescues, unspeakable rewards—given to millions of individual Christians who at various times staked their all upon the pledges of the Lord, and were upheld and supported.

But this one promise in Malachi is made not to any individual. It belongs essentially to the whole Church of God. The Lord of Hosts here assures His people that their complete gathering up of all the tithes into His storehouse will inevitably be followed by the emptying of Heaven itself in benediction upon them.

Now, this promise can never come to pass until the conditions, so plainly

stated, have been strictly fulfilled. It has never yet been claimed by the Church as a whole, because the tithes have never yet been gathered into the Lord's treasury by His people. Only when this has been entirely accomplished, can the covenant here written down upon the final page of the Old Testament be carried out.

When all Christians everywhere, throughout the earth, come to realize the supreme importance of the advance of God's Kingdom, when they account its development the greatest thing in the world, only then will they joyfully collect tithes of all. Then the mighty storerooms of the Lord's treasure-house will be filled to bursting,—so filled that they can actually hold no more. And, when that day arrives, the magnificent realization of everything that this word of our God through the prophet Malachi means, will dawn upon the consciousness of the Church. Then she will know that as, once before, in the days of the flood, the Lord made windows in Heaven to pour out upon the race His retribution for their transgressions, so, now, He will open those windows again, not in disaster but in blessing, because His people have fully obeyed His commands and wholly consecrated their possessions to His service.

It is, of course, impossible for us to understand or imagine what the emptying out of Heaven upon earth may really mean, but of this we can be certain. At that supreme moment will commence the millennium age. For, out of those opening heavens the Lord Himself will descend, accompanied by His angels, and surrounded by the countless hosts of His redeemed saints to reign upon this earth a thousand years in righteousness. This is the greatest and most enduring gift of blessing which an almighty Saviour's power can bestow upon the race He has rescued by His death. Towards this glorious consummation the Church is ever gazing, and still she presses onward to that hour when, at length, she may point to the brimful treasury, and may rightfully challenge the Lord of Hosts to prove His own words, and to fulfill His great promise, hitherto unclaimed!

Eliza Strang Baird.

SUGGESTIONS

From an Ohio town:

I want to tell you how much I enjoy reading Woman's Work and how interesting and instructive the pictures are. I often wonder why more women do not take it, as the subscription rate is so low. I often think I will try and speak a word for it when I am out calling but somehow I forget more often than I remember.

(1) I have been wondering if you could not introduce each month a short biographical sketch with the picture of some famous missionary.

(2) Could you publish occasionally a loose page containing the portrait of some worker or interesting buildings, etc. ? I have often wished for missionary pictures to use on the walls of our home.

(3) Would it not be possible to publish a serial story ? I feel sure many more would subscribe if an interesting story should run through a number of months.

(4) Couldn't you insert a *small* map, such as used to be found in *Over Sea and Land?* It is so much easier to have such a map at hand than to go to the study after an atlas, and there are many who do not have a large enough atlas. The large maps now in the magazine are valuable, but one cannot see at a glance the mission stations, unless already familiar with the names and locations.

In reply to the interesting suggestions from Ohio, we are authorized to say:

(1) A typical biographical sketch is presented in this issue; such have always appeared and may always be expected, as called forth by occasion. Pictures of "famous missionaries" outside our Church are not often obtainable. Biographical emphasis was placed, last year, on Christians *abroad*, as Mrs. Yajima (January, 1907), a Nan grandmother (May) and many others. Space for "every month" cannot be pledged in advance, because current, up-to-date information from our own missions always has right of way and we never know what a month will bring forth, nor how much.

(2) Six superior pictures of buildings of first importance to Presbyterian missions,—like Mary Perkins Memorial and Beulah Home,—were printed in 1907. The loose page would be disappointing because the crease made in mailing the magazine would damage the picture. We recommend the sets of pictures on highly calendered paper, published by United Study Committee.

(3) The nature of Woman's Work, defined on first page of the cover, bars out serial stories; it is not a literary magazine. Story-leaflets are published by all the Boards.

(4) Maps published are intended to educate the eye as to the true geographical surroundings of our missions—to show stations in the midst of their fields. As small diagrams showing the relative location of stations are constantly printed in *The Year Book of Prayer*, we should not wish to duplicate them.

It may be said, also, that WOMAN'S WORK is not in a position to incur increased expense without raising the subscription price.

FROM Beaver, Pa., Dec. 3d:

I enclose my subscription for WOMAN'S WORK, 1908. I was so glad to see the maps again, whose absence I had regretted ever since discontinued. They were always consulted by me as I read, and always a help in knowing relative positions of our various stations. So let me thank you for restoring them.

NEW POST OFFICE REGULATIONS

A coupon has been created by the U. S. Post Office which will doubtless be a great convenience to many of us in our foreign correspondence, for it enables us to prepay the reply to our letters. We buy an international response coupon for six cents and enclose it to our correspondent abroad, who exchanges the coupon for a postage stamp.

To repeat a notice which was given two months ago, regarding foreign letters: they are now mailed at the rate of five cents *an ounce*, instead of one-half ounce as heretofore, and all above goes at, not double rate but three cents additional for an ounce or fraction thereof.

FACE OF COUPON, HALF SIZE.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

Oct. 9, 1907.—At Seattle, Wash., Rev. and Mrs. Roy H. Brown and child from the Philippines. Address, La Grange, Mo.

Nov. 15.—At Seattle, Dr. and Mrs. Samuel Cochran and three children from Hwai Yuen, China. Address, 48 Hill St., Morristown, N. J.

Nov. 29.—At San Francisco, Mrs. Chas. H. Derr and little daughter from Chenchow, China. Address, Baldwin, Kan.

Dec. 8.—At New York, Dr. J. G. Wishard from Persia, rejoining his family at Wooster, O.

Dec. 11.—At New York, Rev. and Mrs. W. B. Boomer and three children and Jack Garvin, from Chile, after a forty-seven days' voyage. Address, Room 48, Le Moyne Block, Chicago.

DEPARTURES:

Nov. 16.—From San Francisco, Miss Harriet Lewis, returning to Canton, China.
Mr. Robert McMurtrie to join Korea Mission at Pyeng Yang.

Nov. 29.—From Seattle, Dr. E. Esther Anderson to join Cent. China Mission at Soochow.
Rev. and Mrs. Fred'k Jansen, returning to the Philippines.

Nov. 30.—From New York, Dr. Emily Marston, returning to Lahore, India.
Rev. C. H. Funk to join Africa Mission.

Dec. 5.—From New York, Miss Ella Kuhl, returning to Curityba, Brazil. Accompanying her for one year:
Miss Angelina S. Kuhl and Miss Gertrude Lukens.
Rev. Wm. G. Johnson, to Bahia, to join the Brazil Mission.

Dec. 10.—From San Francisco, Dr. and Mrs. Oscar F. Hills to join East Shantung Mission at Chefoo.

Dec. 12.—From New York, Miss Louise Vaughan, returning to E. Shantung Mission *via* Ireland.

MARRIAGE:

Sept. 19.—At Hankow, China, Miss Grace Venable of Siangtan to William L. Berst, M.D., of Changteh, Hunan.

RESIGNATIONS:

Miss Helena Wyckoff, East Japan Mission. Appointed 1901.
Dr. Louise H. Keator, North China Mission. Appointed 1903.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.
Schools and Colleges, each, 2 cts.; set, 15 cts.
Medical Series.....each, 3 cts.; set, 15 cts.
Home Life..... 2 cts.
Illustrated Programmes.....per doz. 5 cts.
Hero Series..... 2 cts.
The Year Book of Prayer, 1908..... 10 cts.
A Visit to the West Africa Mission.... 10 cts

Mission Study Series:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Gloria Christi, Social Progress,
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

For Children:—

A Cruise in the Island World..... 20 cts.
In Circles of Light ..... 20 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING. Jan. 21. Topics: *The Women's Boards. The World.*

YOU are invited to four meetings during the Week of Prayer in Westminster Hall, Witherspoon Building, at 3 P. M. The subjects are the four component parts of prayer and their allied missionary needs: Praise (Tuesday's leader, Mrs. J. B. Swain), Penitence (Mrs. B. B. Comegys), Petition (Mrs. C. N. Thorpe), Pledge (Mrs. John Peacock).

DURING the Week of Prayer we look for our president, Mrs. Thorpe, bringing the tang of the sea, the scent of sandalwood, and above all the spirit of missions. Ningpo and Soochow had been visited when she last wrote, and Oct. 23 she was at Hongkong, *en route* for a six days' visit to Canton, saying, "The more I see of our missionaries the prouder of them I am, and the more I see of China the more ashamed of America I am."

WELCOMING and parting hand-clasps—how close together they come! At November Directors' Meeting, Dr. Emily Marston said goodby, to sail for Lahore soon after; Mrs. E. F. Hall, who lately resigned on account of her husband's health, brought to the prayer-meeting a greeting from Korea, while Miss Alice Carter from Peking looked in upon us at a committee meeting.

MISS HODGE, recently home from the four points of the compass, reports Tennessee Synodical meeting notable because at it union with the former Cumberland Synodical Society was consummated. A large attendance of earnest women from both branches of the reunited Church, eager to learn the work and methods of the larger Church, together with the noted Southern hospitality, made the stay of the visiting secretary a joy. Mississippi and Alabama were equally enjoyable, and in each place were found efficient officers and a strong desire to be one with us. Pleasant, too, were the visits to individual societies and to our schools in Asheville, an intelligent interest in foreign missions being everywhere observable.

A VALUABLE addition to our Board is Mrs. J. M. Hubbert, formerly of the Cumberland Church, Nashville, Tenn.

DO officers understand that it is the big Report of the Board of Foreign Missions, formerly sent to ministers only, that we offer this year for the asking?

OUR new series of leaflets on educational work begins this month with *Schools and Colleges in China*, rewritten by Mrs. T. M. Sinclair. History is making so fast in mission lands that we should consult only revised editions.

FOR free distribution at January meetings is a card, *A Little Argument with Myself*. Send postage with order. A helpful leaflet comes from Washington Presbyterial Society, Pa., *The Duties of Presbyterial Vice-Presidents*, written by Mrs. Carroll B. Fisher from her own experience.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

WE would fain explain the ebb tide in our treasury by the fact that the extra gift made last year to San Francisco would balance five-ninths of the present deficit, but, observing that the givers to the Occidental Mission Home are not, as a rule, the ones who have now fallen behind, we see that it is not another earthquake that is needed, but a heart-quake.

FAIRFIELD, so long the banner church of Iowa Synod in the number of missionaries it has sent forth, now stands first in regard to magazine subscriptions. The Secretary of Literature has lately forwarded to WOMAN'S WORK a list of sixty subscribers.

BEING asked the reason of the respect of Kurdish men for their women—in contrast with other Moslem peoples—Miss Holliday replies: "I suppose it dates back to the early history of the race, and to the women being so capable in all the experiences of their wild nomad life; much as our pioneer fathers respected our pioneer mothers, who were so strong and full of resource that they were true helpmeets and comrades to their husbands."

"STRONG and full of resource"—how well that description fits some of our own pioneer constituents! While most Presbyterial Societies have fallen sadly behind in gifts during our first half year, Boulder, Colorado, shows a large advance.

DURING recent Friday mornings we have been addressed by Dr. and Mrs. Hail (Cumberland Church) of Osaka, Japan; Mrs. Underwood of Seoul, Mrs. Kearns of Syen Chun and Dr. M. M. Null of Chong Ju, Korea; Dr. and Mrs. Lehman of Lolodorf, Africa; Mrs. C. Scott Williams of San Luis Potosi, Mexico; Mr. Suydam of Dayton Avenue Church, St. Paul; the Rev. Geo. H Trull of the Assembly's Board and the Rev. Geo. T. Berry of McAll Mission, France, all of whom kindled hearts, bringing to their hearers the blessings sought by a little boy in New Jersey for the cause which his father represents, as he prayed one cold day beside his mother's knee: "Lord, bless the McAll Mission, and keep it warm."

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

JANUARY meeting will be held on *Thursday*, the 2d.

A KIND friend has just made a gift which will make it possible for Mrs. Lewis Bradley Hillis of Manila, Philippine Is., to buy a piano. That this piano will be a great blessing to many people can readily be seen when one knows how it will be used. It is a part of Mr. and Mrs. Hillis' work to look after the young unmarried men in Manila, a great number of whom are employed by the Government, and therefore are continually changing their post.

Many of these men are the pride of our country, college bred, holding high places of trust. Outside of office hours they have little to do, and it is here the piano comes in. Thursday evenings, Mr. and Mrs. Hillis are "at home," and a large number of the men drop in for a social hour, and play games, work out puzzles, etc. Mrs. Hillis wants the piano to give them good music and to accompany the singers among them and those who play other instruments. *M. B. B.*

ABOUT $1,500 has been received for the house for Mrs. C. F. Bernheisel, Pyeng Yang, Korea. This is one-half of the amount which it is estimated the house will cost. It is hoped that our Young Women's Societies will send in as soon as possible their pledges for this much-needed home for their own missionary.

MRS. JOHN E. WILLIAMS of Nanking and Miss M. L. B. Vaughan of Tsing-tau, China, were both in New York during November and spoke most interestingly to the ladies of the Board on their own work and the general situation in China.

DURING November two new missionaries started for the field—Miss Skilton and Miss Gauthey. They have been for some years associated in City Mission work in New York, and are going to take up Village Settlement work in India, where their training and experience will be of the greatest advantage.

WE have the pleasure of welcoming a new Young Women's Society which has just been formed in Calvary Presbyterian Church, Rochester, N. Y. The society has started with an enrollment of twenty-four members.

MISS ROGERS, who is now visiting some four societies and auxiliaries, was at the monthly meeting of the Board, Dec. 4, and gave an account of what Christian schools in India are doing in lives and homes there. Dr. James S. Dennis, who was in Syria for twenty-two years, told of conditions there when he first arrived and showed some of the changes brought about by the Christian religion. Another strong appeal for Korea was given by Dr. Underwood. It gives opportunity for deep thought to hear that "the greatest barrier in the mission field" is the lack of appreciation by the Church at home of the work to be done.

WITH this month begins the last quarter of our fiscal year, and this is the time to take account of stock and to decide on our investments. *Bulletin 15*, just issued, offers the best securities whose value only increases with time, and Mr. Speer's *Our Plain and Present Duty* points out the way to obtain them. These should be widely distributed among our societies and can be obtained on application, postage enclosed. Recent events give a fresh emphasis to the saying, "What we gave we have."

From Northern New York.

DEAR CO WORKERS: Again, in the good providence of God, it is my pleasure and privilege to send you greetings, with a cordial, hearty wish to each one for a Happy New Year.

I ask myself and you, How shall we make the new year happy and all the year happy? Can we do it more truly than by holding fast to our piety, our patience and our perseverance? In these days, the world is a little timid as to the assumption of that word Piety; and yet to whom comes the command but to Christians, "Come ye out from among them," and what gave the Apostle Paul his serenity but the living up to his utterance, "This one thing I do?" Let us dare to be true to God and none need fear the face of man.

All Christian work—unquestionably mission work—requires patience. Happiness comes through it—"In patience possess your souls"—rest comes therefrom. No work, truly no mission work, is completed by the putting forth of *one* effort; the perseverance of the early saints brought success and with it the achievement of happiness. When will this joy come to us? Now! "The joy of the Lord is our strength." Enter into it at once. A merry heart hath a continual feast. How long shall we toil? How long shall we rejoice? For one year, that upon which God has permitted us to enter? No, for every year He gives us. The soldier can never lay down his weapons till the warfare is accomplished. We are enlisted for life, dear fellow co-workers.

A Happy New Year to you all, and an assured happy year will it be to each one of us if we "hold fast that which is good," serving the Lord with gladness, knowing no respite in the work, which shall daily bring us and a lost world closer to the loving heart of our dear Lord and Master.

"And thus may life's year pass away
And fade in heaven's new year,
When an Eternal New Year's Day
Shall follow all things here."

Faithfully your co-worker,

Catharine B. G. Yeisley.

HUDSON, N. Y., January, 1908.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

IT will be seen by the heading of these notes that the headquarters for the Board of the Southwest has been moved from the building so long occupied by them to the Equitable Building, at the northwest corner of Sixth and Locust Sts. As this is in the heart of the business district and accessible to all street-car lines, we hope that our semi-monthly meetings may be more largely attended than ever.

ALL the Synodical meetings seem to have been largely attended and very helpful to those present. Our representatives brought back encouraging reports from each, for each meeting had a representative of its own from St. Louis. We were especially interested in those of our two new synodical societies, Texas and Arkansas. Mrs. James Avery represented us in Texas, and Miss Hyde visited Arkansas. Miss Hyde reports as follows: "We met in the Central Church at Fayetteville, Oct. 25, at 9.30 A. M., with Mrs. S. E. Cockrill in the chair. The devotional service was conducted by Mrs. W. C. Braly and short greetings were given from missionary societies of the various churches in Fayetteville.

"The second day was devoted to the Foreign Board, represented by Miss Hyde of St. Louis. During this session $350 was voted toward the

support of a missionary in Japan. Many expressed themselves as being very much helped by the meetings, and the delegates separated feeling that they were a part of a larger work than any they had ever participated in before.

"The following officers were elected:

"President, Mrs. W. B. Folsom, Brinkley; Vice-Pres., Mrs. A. B. C. Dinwiddie, Hope; Rec. Sec. and Treas., Miss Jessie Hamson, Mulberry; Sec. Home Missions, Miss Mary Walker, Lowell; Sec. For. Missions, Mrs. J. W. Willis, Siloam Springs; Sec. Y. P. Work, Mrs. I. A. Gaither, Benton; Sec. of Literature, Miss Bertha Huey, Ft. Smith."

THE new year finds our Board stronger and better by many new hands and hearts! We rejoice at the union between the two Churches in our territory, a union consummated with little friction and misunderstanding and destined, we are sure, to be productive of an earnest and enthusiastic forward movement in all our synods. To all our friends, then, both old and new, we wish a most happy, useful, successful New Year! "God bless us, every one!"

From San Francisco.

Legal headquarters, Calvary Church, cor. Fillimore and Jackson Sts.

President, Mrs. H. B. Pinney, 2830 Buchanan St., San Francisco.

EIGHTEEN auxiliaries have been added to the Occidental Board list through the Cumberland, Church, viz.:

Ben'cia Presbytery: Lower Lake—Secretary, Miss Grace Anderson. Middletown—Secretary, Mrs. R. B. Cannon; Junior C. E., Mrs. Robert Cannon.

Los Angeles Presbytery: Los Angeles—Secretary, Mrs. L. A. Hill.

Sacramento Presbytery: Winters—Secretary, Mrs. Bertha Daniels.

San Francisco Presbytery: San Francisco—Secretary, Mrs. W. J. Fisher.

San Joaquin Presbytery: Clovis—Secretary, Mrs. Fannie Hamilton; Junior C.E., Miss Pearl Hamilton.

Crow's Landing—Secretary, Mrs. B. Moran; Junior C. E., Miss Mabel Moran. Fresno—Miss Edna Drolle. Hanford—Mrs. M. E. Slight; Junior C. E., Mrs. J. W. Mount. Lemore—Mrs. Belle Powell. Merced—Mrs. F. H. Farrar. Newman—Mrs. J. L. Kinnear.

Selma—Mrs. T. B. Matthews; Young Women, Miss Nellie Vincent; Intermediate C. E. and Junior C. E., Mrs. Aspinwall.

Stockton—Aux. and Junior C. E., Mrs. J. J. Dixon.

Visalia—Mrs. W. H. Blain, Jr. C. E.

San José Presbyterial: Arroyo Grande—Secretary, Mrs. S. J. Richards; Junior C.E., Mrs. H. C. Cochrum.

Mountain View—Aux. and Junior C.E., Mrs. F. L. Cutter.

San José—Mrs. I. G. Kennedy.

Santa Barbara Presbytery: Lompoc—Secretary, Mrs. Emma Long.

New societies, all in California:

Mount Shasta, Weed; Carmel, Monterey; Gilroy; St. John's, Berkeley; Melrose. Twenty-three in all.

As a part of their study of Persia, St. John's Society of Berkeley presented a paper upon a sect called Babist—modernized Mohammedanism we would name it. This paper was a collection of facts gathered from *Missions and Modern History*, a book by Robert E. Speer, who devoted a section to this "new religion." An American gentleman says "that the most remarkable triumph of the Behai religion is the success achieved in recent years by its missionaries in the United States of America, where the number of believers may now be counted by thousands, not confined to one city or State." They are all around us in California. Let us look into the matter and place Mr. Speer's book in our church library, where all can study it.

IT is the marvel of the age that we can be so in touch with schools in uttermost parts of the earth. Why not? Chinese women sent embroideries from China to be sold here, and also sent money contributed by teachers and Bible women, each giving a month's salary in cash. From a school in Beirût, Syria, a foreign missionary gift of $22.90 has been sent, all for rebuilding our Mission Home. If the name of each giver could be written on a brick placed in the wall of the new building now nearing completion, the mosaic would speak of love to Him who seeth the heart and the gift, exemplifying the teaching of the great commandment, "Love thy neighbor as thyself."

MISS EDNA COLE told us in WOMAN'S WORK of the first and only woman's club in Siam. Some Mills College girls sent her a prize essay, in recognition of Miss Parsons' suggestion that papers by our own young ladies be shared with this new club, for discussion.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE New Year ushers in the last quarter of our twentieth year. The North Pacific Board was organized October, 1887. We are looking forward to a happy celebration of this event at Annual Meeting in April. We trust there will be a great gathering together of old and new members, with the same dear president in the chair who has served so efficiently and faithfully throughout the years.

THE "Feast of Ingathering," held Nov. 17 to 24, in First Church, Portland, Oregon, was unique and inspiring in its service of praise, modeled after the Jewish Feast of the Tabernacle. One service of the week was conducted by our Board and was a most interesting meeting. Dr. M. Mathews, pastor of First Church of Seattle, was present and gave an instructive address on the great missionary problems of the Church on the Pacific Coast. Among other things he emphasized the power of missionary literature in extending knowledge and awakening interest, forces which should be applied to practical mission work. He also delivered a splendid address on "Duty of the Laymen." Dr. W. H. Foulkes, pastor of First Church, Portland, is entering with great enthusiasm, earnestness and consecration into the missionary problems of the North Pacific. Rev. R. M. Hayes, D.D., of Olympia, Wash., also visited a meeting of the Board and spoke words of approval and encouragement regarding our work.

THE decision taken by Portland Presbytery to become self-supporting is courageous and commendable. Funds hitherto sent by the Home Board to the support of many small churches will now be supplied by churches of the Presbytery, leaving funds of the Home Board to be used in more needy fields. We are deeply interested in the work of the Board of the Northwest in launching the Westminster Guild, an organization for young women of the Church. A committee has been appointed by our Board to take into consideration the adoption of the Westminster Guild into our work, or an organization with the same object in view.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church for November, 1907.

By totals from Presbyterial Societies.

ATLANTIC,	$1.00	KITTANNING,	$4.05	Soc.,	$10.00
CHATTANOOGA,	79.00	KNOX,	5.00	Miscellaneous,	$532.41
CINCINNATI,	394.26	LACKAWANNA,	3.00		
EAST FLORIDA,	6.17	LIMA,	230.37	Total for November, 1907,	$3,470.38
FAIRFIELD,	6.75	MAUMEE,	237.43	Total since April 1, 1907,	48,574.09
HODGE,	6.00	WASHINGTON CITY,	1,317.01		
HUNTINGDON,	637 93	Tennessee Synodical			

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Special Gifts to Missionaries, $100.00

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for November, 1907.

ABERDEEN.—Aberdeen, 125; Bemis, 1st, Holland, 20; Eureka, Jr. C.E., 3; Pierpont, 8; Groton, C.E., 10; Veblin, 1, $167.00

BUTTE.—Butte, C.E., 25; Deer Lodge, 5, 30.00

CHICAGO.—Interest on Mrs. D. K. Pearson's Gifts, 700; Berwyn, 10; Austin, Faith, C.E., 33.95, Jr. C.E., 1.94; 1st, 4, Jr. C.E., 5; Campbell Pk., 16.49; Ch. of Covenant, 3.64; Crerar Chapel, 2.43; 1st, 96.03, Little Light Bearer, 1; 2d, 111.55; 3d, 97; 4th, C.E., 53.35; 6th, 35.89; 7th, Jr. C.E., 2.91; 8th, 9.70; Englewood, 1st, 18.43, C.E., 36.38; 41st St., 48.50, C. E., 24 25; Hyde Pk., 50, Y.P., 71.30; Logan Sq., 4.85; Wood lawn Pk., 71.78; Evanston, 1st, C.E., 24.25; 2d, 16; Herscher, Jr. C.E., 84 cts.; Highland Pk., 33, Travel Club, 10; Joliet, Central, 40; Kankakee, 33.95; La Grange, 38.80; Lake Forest, 47, C.E., 15.52; Manteno, 11.45; Oak Pk., 1st, 34 92, C. E., 4.85, Jr. C.E., 4.85; 2d, 25, 1,850.80

CHIPPEWA.—Baldwin, 5.00

CORNING.—Bedford, 7.95; Clarinda, 35; Corning, 4.66; Creston, 4; Emerson, 10.70; Hamburg, 6; Lenox, 10; Red Oak, 20; Sidney, 2.18, 100.49

DENVER.—Brighton, Mr. C. K. Powell, "In Memory of his daughter Elizabeth," 66.00

DETROIT.—Dearborn, Westm'r L., 2.50; Detroit, Ft. Wayne, C.E., 3.25; St. Andrew, Westm'r Y. P., 2; Scovel, C.E., 12.50; Highland Pk., W. Guild, 6; Westm'r, Mrs. Tracy McGregor, 750; Northville, 20, 796.25

FREEPORT.—Argyle, 23; Dakota, 4; Freeport, 1st, 25; 2d, 12; Harvard, 2.50; Hebron, Linn and Hebron, 8; Polo, 9.15; Savanna, 7; Winnebago, 15.76; Woodstock, 11, 117 41

KALAMAZOO.—Benton Harbor, 6; Cassopolis, C.E., 8; Richland, C.E., 2.50; Schoolcraft, 2.65; Three Rivers, C.E., 8.95, 28.10

KEARNEY.—Broken Bow, 10; Central City, 22; Fullerton, 8, Jr. C.E., 8; Gibbon, 10, C.E., 5; Grand Island, 10; Kearney, 18; Lexington, C.E., 9; N. Platte, 10, C.E., 6, Jr. C.E., 3; St. Paul, 3; Shelton, C.E., 4; Wood River, 5, 131.00

MATTOON.—Ridgefarm, 3.55

MINNEAPOLIS.—Buffalo, 16.25; Crystal Bay, 5; Howard Lake, 9, C.E., 2.50; Maple Plain, 4; Minneapolis, Andrew, 34.52, C.E., 14.95, Y.W., 10, Soldiers of the Cross, 75 cts.; 1st, 31, Merry Gleaners, 5; 5th, 5.33; Highland Pk., C.E., 2.50; House of Faith, 3.11, Jr. C.E., 2.50; Oliver, 10.43, C.E., 5; Stewart Mem'l, 15.70, Mary Bradford Soc., 23.90; Westminster, C.E., 5, Gleaners, 6.25; Hope Chapel, C.E., 15, 227.69

NEBRASKA CITY.—Adams, 10.65, C.E., 5; Blue Springs, C.E., 2; Deshler, 3.60; Lincoln, 3d, 3; Westm'r, 4; Pawnee, 26; Tamora, 2.35; Utica, 3.10, 59.70

OAKES.—Cottonwood, 4; La Moure, 9; Oakes, 9, 22.00

OTTAWA.—Aurora, 16, C.E., 5; Aux Sable Grove, 14; Earlville, 1.70; Elgin, 31; Mendota, 49; Minonk, 7; Sandwich, 40; Streator, C.E., 5; Wenona, 15; Morris, 4; Pontiac, 30; Ottawa, 6; Anon., 30 cts., 224.00

ROCK RIVER.—Albany, 3; Aledo, 15; Centre, 3; Dixon, 8.75; Edgington, 17.50; Garden Plain, Jr. C.E., 12 50; Hamlet, C.E., 17.82; Hamlet and Perryton, 19; Kewanee, 12; Ladd, 5; Milan, 9; Morrison, 12; Newton, 83, Earnest Workers, 10; Norwood, 15; Princeton, 21.15; Sterling, 50, 313.72

ST. CLOUD.—Willmar, 8.80

ST. PAUL.—Farmington, C.E., 7; St. Paul, Arlington Hills, 5.17; Dayton Ave., 13.60; 1st, 51.50; Goodrich Ave., 5; House of Hope, 82.75; Macalester, 6.50; 9th, 2.44, 173.96

RUSHVILLE.—Augusta, 9; Bushnell, 24, C.E., 5; Camp Point, 3, C.E., 5; Carthage, 3; Fargo, C.E., 6; Hamilton, C. E., 4.25; Kirkwood, C.E., 25; Monmouth, C.E., 15; Perry, C.E., 6; Rushville, 15; Warsaw, C.E., 10; Wythe, 24, C.E., 30, 184.25

SPRINGFIELD.—Decatur, Westm'r Chapel, Mrs. Mary N. Milliken, 100.00

WYOMING.—Cheyenne, 20.00

MISCELLANEOUS.—Mt. Carroll, Ill., Miss Annie Hurley, 5.00

Total receipts for month,	$4.634.72
Total receipts since April 20,	30,599.87

MRS. THOMAS E. D. BRADLEY, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1907.

* Indicates Praise Offering.

BINGHAMTON.—Binghamton, West, 25; Union, 10, $35.00

BOSTON, MASS.—Boston, St. Andrews, 5; Scotch, 10; East Boston, C.E., 12.50; Roxbury, 17.50; South Boston, 10; Hyde Park, 5; Lawrence, German, C.E., 6; Londonderry, N. H., 3; Providence, R. I., 1st, C.E., 6.50; South Ryegate, Vt., C.E., 10; Worcester, 6, 91.50

BUFFALO.—Olean, 11.30

CAYUGA.—Auburn, Calvary, 6.99; 1st, 25; Aurora, 3; Ithaca, 1; King Ferry, C.E., 5; Port Byron, 10; Union Springs, Y.L.S., 2, 52.99

EBENEZER, KY.—Newport, 1st, 4.00

HUDSON.—Chester, Y.L.S., 10.80; Circleville, 5; Monticello, 5; Ridgebury, 4; Stony Point, 3, C.E., 5, 32.80

LONG ISLAND.—Cutchogue, 9.35

LYONS.—Lyons, 2; Newark, 36.31; Palmyra, 2 89; Wolcott, 24.25, 65.45

NASSAU.—Astoria, *7.25; Elmhurst, Y.L.S., 3; Far Rockaway, *10; Freeport, *5 50; Glen Cove, 15; Hempstead, 40, Y.L.S., 4; Huntington, Central, 10; 1st, 35; Islip, 6.25; Jamaica, 14, *15.30; Roslyn, 7, C.E., 2; Springfield, 4.50, 178.80

NEW YORK.—New York, Bethany, 2.50; Brick, 1,027; Central, 548.97; Ch. of the Puritans, Puritan Leagne, 9.50; Faith, C.E., 10.64; 5th Ave., Y.W.S., 15; 1st, 2.54; Madison Ave., 49 50; North, 10, C.E., 56.67; Rutgers, Y.W.S., 5; Scotch, 64.10; University Pl., Evening Branch, 200, Chapel School, Birthday Coll., 30; Miss Marcella D. James, 135; A Friend, 5, 2,171.42

OTSEGO.—Cooperstown, 13; Unadilla, 2 50, 15.50

ROCHESTER.—Fowlerville, 15, C.E., 3; Gates, C.E., 2; Mendon, 7; Ogden Centre, 25.80; Rochester, Brick, 216.25; Central, 29.38, China Circle, 200; North, 19; 3d, 5.05; Victor, C.E., 8, 530.48

SYRACUSE.—Amboy, Y P. Circle, 10, C.E., 2.50; Baldwinsville, 24; Fulton, 23.76; Marcellus, 9, Thorburn Circle, 14.50; Pompey, 7.50; Skaneateles, 12.50; Syracuse, 4th, Jr. C.E., 1.25; South, 5; Westm'r, 5.50, 115.51

UTICA.—Clinton, 25, In Mem., 25; Kirkland, 10; New Hartford, 10; Rome, 85; Utica, Olivet, 19; Westm'r, 50, S. S., 25; Verona, S.S. Miss. Soc., 2.50; Waterville, 50; Whitesboro, S.S., 5, 306.50

WESTCHESTER.—Bridgeport, Ct., 45; Dobbs Ferry, 20; Greenwich, Ct., 72; Mt. Vernon, 51.60; New Haven, C.E., 13; New Rochelle, 22; North Ave., 11.25; Ossining, 6; Patterson, 10; Peekskill, 1st and 2d, 55; Pleasantville, C.E., 10; Rye, 96.87; White Plains, 35, C.E., 12, 459.72

MISCELLANEOUS.—A Friend, 50; Coll. at Prayer-meeting, 33.25; Mrs. A. I. Bulkley, 22.50; M. E. B., 5, 110.75

Total,	$4,191.07
Total since April 1,	32,871.99

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for November, 1907.

ABILENE,	$1.00	NEOSHO,	$ .99	PERTH,	$3.76	DEXTER,	$3.90
CANADIAN,	33.20	OKLAHOMA,	33.76	HUTTO,	50.00	Miscellaneous,	31.83
EMPORIA,	9.00	OZARK,	5.00				
FT. SMITH,	18.95	PARIS,	27.62	Total for November,			$364 77
HANNIBAL,	6.46	SAN ANTONIO,	17.50	Total to date,			7,330 55
HIGHLAND,	5.00	TRINITY,	14.30				
KANSAS CITY,	100.00	OKEMEH,	2.50				

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave., St. Louis, Mo.

DATE DUE

[redacted]
JUN 1 5 1988
FEB 2 6 1986

GAYLORD

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